

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII

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NEW SERIES, VOL. XVI, NO. 49

KINGDOM BRIEFS

Wisdom is the capital accumulated by experience of one who keeps his eyes open.

The Baptist Courier learns that Dr. DeMent has accepted the care of the church at Greenwood, S. C.

The committee on efficiency of the Southern Baptist Convention must be in a brown study since their meeting in October. They haven't had a word to say to the public.

The European war is not an evidence of the failure of Christianity, but of the truth of the old doctrine of total depravity. It is like an insane asylum turned loose.

Shorter College in Georgia is no longer connected with the convention, but remains Baptist by the terms of the founder. It plans to become a great university for young women.

Dr. Jno. D. Mell has been elected president of Bessie Tift College in Georgia. This is a Baptist institution for girls, valued at \$300,000, but having a pressing debt of \$90,000. It is thought Dr. Mell will be able to rally Georgia Baptists to its relief.

It's an ill wind that blows nobody good. Dr. J. M. Carroll, who is preparing to write a history of Texas Baptists, says that he had sought long in vain for a copy of the minutes of the first session of the oldest Baptist association. A copy of it was found in the wreckage after the Galveston flood.

Announcement has been received of the marriage at Tucumcari, N. M., of Rev. J. E. Wills and Miss Sophia Lee Stark. We have known and loved Brother Wills since he was a student in Mississippi College and believe him worthy of the best, which no doubt he has secured in the new Mrs. Wills. Our best wishes go with them.

Prohibition scored in a large part of Minnesota recently when the Supreme Court decided that the part of the State ceded to the white people by the Indians sixty years ago was by treaty made prohibition territory forever. This includes parts of the cities of Minneapolis and St. Paul, and all of the State north of a line drawn east and west through them.

Editor of "Onward" writes: What a sweet story! What a pretty book! Many will use such expressions about "Keep My Money," the latest book by David Patrick MacMillan. The book will have a wide sale when it is known that it is by the same author who wrote "That Little Pongee Gown." The latter netted nearly three thousand dollars for Miss Dowd's school for Japanese girls in Kochi. "Keep My Money" is designed by its author to build a primary school in China for a Baptist missionary, Miss Mary R. Anderson. But aside from all missionary interest, the book is well worth its price and will make a most appropriate and acceptable Christmas token for man, woman or child. To get it in time for that, purchasers will have to promptly send a dollar and five cents to David Patrick MacMillan, Clinton, Miss.

As usual, several interesting things happened at the Texas Baptist Convention held recently at Abilene. The mission board and the education board were abolished, and in their stead was created an executive board of fifty-one members to have charge of all the interests except the seminary at Fort Worth. This is to promote unity and efficiency. Over \$100,000 was raised during the year for State missions and a deficit acquired of over \$40,000. The Buckner's Orphan Home was turned over to the convention, liabilities, 600 children; assets, over half a million of property, including land and improved lots at \$363,525. The seminary reported 208 students, including five laymen and seventy-five women in the training school. Dr. Buckner declined re-election as president of the convention after twenty years of service and Dr. Brooks succeeded him. The new constitution makes a time limit of three years hereafter in this office. A good hour was given to the discussion of their paper, The Standard, at a night session.

The Sunday School Convention of Central Association was organized at the Second Baptist church, Jackson, on Sunday. Judge O. B. Taylor was made president; Brother Webb, vice-president, and J. L. Underwood, secretary-treasurer. Prof. J. T. Wallace made a helpful address on teacher training. This is his specialty and no man among us can speak with more authority on it. The editor spoke of "Why Have a Baptist Sunday School Convention," and though it was twelve o'clock there were quite a number who were provoked to make one-minute speeches which were very helpful. There was a good afternoon and evening program which we were not privileged to hear, but heard from in high praise. These Baptist Sunday School Conventions seem to find a responsive chord and meet a need.

It was the editor's pleasure to be with the brethren in the Simpson County Baptist Sunday School Convention Saturday night. They reported a good meeting in the afternoon, and there was a good interest at night. Brother L. S. Terry was in charge; Hon. W. D. Hilton made the welcome address and Prof. Miller responded. We enjoyed the hospitality of Rev. L. J. Caughman. Dr. Lawrence spoke Sunday morning and Brother Byrd was present for the afternoon and night sessions. The brethren of the nearby churches made it a profitable conference. We heard very kind words spoken of Pastor C. C. Jones.

J. B. Quin writes: We organized on Thanksgiving day a new association — the Walthall County Baptist Association. We organized with nine churches. The officers are J. B. Quin, moderator; W. W. Bullock, clerk, and J. D. Thornhill, treasurer. First regular session to be held with Crystal Springs church, on October second, 1915.

Brother A. T. Coleman, of Loosahama, resigns from part of his work and will be available on January first for part or all time. He has had several years' experience in town and country churches and will do good work.

Fifteen hundred copies of David Patrick MacMillan's new book, "Keep My Money," have been sold.

Did you tell your friends about the special offer for December? Send on the name and one dollar.

A meeting of the state secretaries within the Southern Baptist Convention will be held in Memphis in February.

It might be well for some who sing solos and duets to have the words distributed so the congregation can know what they are saying.

Those who wish literature or any information about organized Sunday School classes will do well to write their needs to the Baptist Sunday School Board at Nashville, Tenn.

The soul that sinneth, it shall die. It is still probable that many deaths are the results of personal wrong-doing, being the physical consequences of violation of some of God's laws.

In one of his last letters, "Bob" Burdette wrote in anticipation of the end: "And now I am ready for a better job, with finer material, improved stationery and clearer light. And then I know I can do better work."

If the word of one undertaker can be trusted, hard times have hurt their business. Not so many people die in times of financial depression. Was it Jas. G. Blaine who said that many people dig their graves with their teeth?

We regret to have missed the lectures of Dr. Gardener at Clinton, which have been deeply appreciated by those who heard them. We went out to Clinton Sunday night to hear him, but heard instead a lecture on pedagogy by Dr. W. S. Hall, of Chicago. It would have done well for a teachers' institute.

An appreciated letter from Judge A. J. McIntyre, of Booneville, brings the information that the church has called Brother L. A. Parker and that he has accepted. Brother Parker will commence his work January first. He is a graduate of the University of North Carolina, and has taken the Th. M. degree at the Louisville Seminary, and is a splendid young preacher.

A serious word to our subscribers. It has not been our policy to tell our troubles in company. We have preferred to use our space for something that would help the reader and the cause of the Master. But we have come to the time when we must have responses to statements sent out from the office. We have subscriptions now due that would ease us of a great burden that threatens to be embarrassing. Our heaviest obligations fall due at this season, also the majority of the subscriptions. Brethren, we are in need of your immediate help. We do not wish to go further into details of our conditions. We have suffered to serve the cause; and now if your subscription is due will you not sit down and send us the amount for renewal? This in the interest of justice and the work of the kingdom.

CONTRIBUTED ARTICLES

DANGEROUS TENDENCIES.

By Livingston Johnson, D. D.

We are passing through strange times religiously, politically, socially. Never before in the world's history was there such a widespread interest in the subject of religion, and yet there was, perhaps, never a time when there was so much skepticism in regard to vital matters, in our churches.

In the political world peace among the nations has been the slogan; but at this very time the world is on the verge of the greatest war it has ever seen.

Legislation, state and national, is being invoked to right social wrongs. Gross inequalities are said to exist, and monopolies and combines, it is alleged, are being used to crush out the weak and helpless; and yet there was never a time when the rich dispensed charity with such a lavish hand.

Amid all this unrest, faith in an all-wise and omnipotent Being, should inspire hope and courage in the hearts of His people, for

"Behind the dim unknown,
Standeth God within the shadows
Keeping watch above His own."

It is the part of wisdom, however, for us to take note of any dangerous tendency and to use whatever influence we may possess to check it.

This discussion will deal only with things in the religious realm. The tendencies fraught with danger, which will be pointed out in this discussion, are due in my judgment, to the doctrines of socialism which have crept insidiously into our Christian teaching. This doctrine has come in because of an undue emphasis, by some, on social service, when compared with other vital and more important matters.

That there are wrongs in the social order, all intelligent observers must admit, and that Christianity should use all legitimate means for righting these social wrongs, goes without saying. But in our zeal to bring about social reforms there is danger that we will turn aside from the methods used by Christ, who was the greatest ethical teacher the world has ever known.

Losing the Individual in the Mass

is one danger of which we need to take note. Christ taught the doctrine of individual responsibility. Some of His most earnest efforts to save men were made in behalf of the individual. His greatest sermons in explanation of the way of salvation were preached to individuals.

Socialism would lose the individual in the mass. The state, the community, evolutionary socialism, all tend to destroy individuality, the thing upon which Christ put tremendous emphasis.

The Regeneration of Society Rather Than the Individual

is another dangerous doctrine. This is close akin to the danger just mentioned, and grows out of it. Christ says, "Either make a tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." The modern tendency is to work at the branches in order to secure good fruit, while the divine order is to make the tree good and the fruit will take care of itself. It is an alarming fact that in some of our pulpits, and in the classrooms of some of our Christian schools, the redemptive note is being lost. In two books which I have recently read, each written by a professor in a Baptist theological seminary, the emphasis is put upon social rather than individual regeneration.

Read carefully the following statement from Dr. A. H. Strong, for forty years the president of Rochester Seminary, and one of the greatest theologians on the earth, "We need add nothing to Christianity to make it effective. Applications to modern needs are only manifestations of the inner power of Christianity itself. * * * Society is made up of individuals. You can regenerate society only by regenerating its separate members. * * * Human nature is like a run-down clock; you can make it tick a little by touching the pendulum; but what it needs to make it go for any length of time is to be wound up. Only Christ for us on the cross furnishes the motive, and only Christ in us by His Spirit furnishes the power to overcome our selfishness and insure permanent social service."

Criticising Christianity Because of Its Unfruitfulness

is another dangerous tendency. There are exceptions, I know, but socialism as a system, lays the responsibility for most of the social evils at the doors of our churches. A life-long socialist has recently said that "There are two forces which will oppose and defeat every form of socialism. These are the woman and the priest." By the woman he meant the family and the home; and by the priest he meant religion. "You will never find," said this experienced thinker, "that any form of socialism, and any form of Christianity can long keep step in the forward movement of the race." (See Christ in the Social Order, pages 66, 67)

As much as men may criticise it, Christianity has given to the world practically all the temporal blessings which it enjoys. I noticed in some paper the other day the significant statement that not a mile of railroad has ever been built in any country where the name of Christ is not known.

Orphan asylums, charitable institutions of all kinds, homes for the unfortunate, are all fruits of Christianity.

For everything that makes this old world more like heaven, that pours balm into a

broken heart, and wipes a tear from sorrow's eye, we are indebted to Christianity.

Losing the Church in the Kingdom.

There are those who say that we should put the emphasis upon the kingdom, and attach less importance to the church. Some time ago one of the leading Baptist papers in the South stated, editorially, that the day will come (and the editor expressed the hope that it would come speedily) when our seminary at Louisville will not be known as the Southern Baptist Theological Seminary, but will be called "The Seminary of the Kingdom."

Now of course the kingdom is the great thing. It was for its coming that Christ taught His disciples to pray. But where has the kingdom ever made an inch of progress on this earth, except through the work of the local churches? These churches are the visible expressions of an invisible kingdom, and when we fail to magnify the local church we are retarding the progress of the kingdom.

Suffer another quotation from Dr. Strong. In writing Dr. Jesse B. Thomas in regard to his recent book, "The Church and the Kingdom," Dr. Strong says, "The Church and the Kingdom" is a learned and valuable discussion of a most important theme. I sympathize with your doctrine, and think the publication most timely, when 'Social Service' is superseding the preaching of faith in Christ, and the true place of the church is forgotten."

Union of Church and State.

As legislation is relied upon to bring about social reforms, the temptation is for Christianity to form a coalition with the state in an effort to bring about better social conditions. Christianity can, and should, be of great service to the state, but that aid should be rendered without any union with the state.

This tendency was plainly shown at the meeting of the Southern Baptist Convention last May, when a committee on temperance was given power to employ a man to work for temperance reform, if in its judgment it thought it wise to do so. When objection was made on the ground that this representative would be expected to lobby bills through Congress and thus the Southern Baptist Convention would engage in politics, it was not denied that such would be the case. On the other hand, a zealous advocate of prohibition admitted that we, as a denomination, would be doing the work now done by the Anti-Saloon League, and the "Anti-Saloon League is in politics over its ears."

A Catholic priest living in the city of Raleigh wrote to a paper of his church pointing out the inconsistency of the convention which one day passed a resolution complaining that the Catholic church has an appointed representative in Washington and another day, adopting a recommendation providing for a representative of the Southern Baptist Convention at the National Capital. Who can say that the point of the Catholic priest was not well taken?

BAPTIST CHURCHES AND OTHER CHURCHES.

E. L. Wesson.

There are in our midst today seven prominent churches—the Baptists, Catholics, Disciples, Episcopalians, Lutherans, Methodists and Presbyterians—each of which thinks all others wrong in some things. These all claim to be orthodox and think that each other's -doxy is such serious heterodoxy that it must not be sanctioned. Eliminating the Catholics and Episcopalians and the Lutherans, we have the four leading denominations in the South, local churches of which are found in every town almost, with families mixed by intermarriage, each attending the others' meetings and praying and singing together, yet constantly holding in reserve a feeling that the others could see it their way if they would, and a little feeling of blame because they do not.

That little feeling of blame is the mother of a prejudice which blinds the eyes when looking at the doctrines of the others, and prevents yielding to the truth, if held by others, when it is seen. All know that the Bible cannot teach the differing doctrines held by all. All know that somebody is wrong. Yet all, or nearly all, believe that many not of their own faith are real Christians. This is a serious condition. Is there any way out of it? If so, it has not yet been found. There has been an effort for years to amalgamate the membership of the churches in towns and localities, making of the amalgamated elements one strong (?) church, with each member holding whatever belief he may, but there is now a reaction against that folly. Even the most liberal have come to see that such an amalgamation would never work while men have convictions about Bible teachings. Men can lay aside preferences but they cannot sacrifice nor smother convictions and prosper spiritually. If a man believes a thing is right or wrong he believes it, and cannot help it until convinced of his error; and real belief is a living power within the soul that just will not be happy if crushed down. About the most unhappy people in the world today are those real Christians who are living in a church whose doctrines they do not believe.

One came to me and said, "I am miserable. I do not believe the Bible teaches what my church holds and I feel like I am sanctioning what I do not believe, and am acting the hypocrite by staying where I am." Such is the voice of real faith. Real faith is of God, therefore cannot sanction known error. That is why I said that those in the condition of the one mentioned are among the most unhappy people living today.

That brings to the point I want to consider. The above being true, what is the duty of Baptists today? Their duty to others? Will you think over this with me? My conviction is that we are not doing our duty to God, to our own, nor to other churches now. In the first place, we need to give out anew just what Baptists believe. This should be done in our Sunday School literature, our denominational papers, our great Baptist

gatherings, and our pulpits. Our doctrines and positions need a re-presentation. The presentation of our fathers will not meet the need. The day of our fathers was a day of polemics; this is a day of exposition. Make people see what we see is the need of this time. Our condition is very much like that of those to whom Paul wrote, "Ye have need that one teach you again which be the first principles of the oracles of God."—Heb. 5:12. If it could be done, we should lose sight of all others when we go to teach what the Bible teaches us. The need of the hour is not what men believe, nor what men of the past have said, but what the Bible says. Every Baptist doctrine and practice, if any there be, which is not plainly set forth in the Word of God should be renounced by Baptists, and those which are taught in the Bible should be clearly and Scripturally taught. This is our duty to God, to the Scriptures, to ourselves and to others. A lack of such exposition of distinctive doctrines is today doing more to sap the churches of the power and joy that comes from real doctrinal conviction than all else.

There are four sets of doctrines concerning which Baptists differ in some respects from all of the other churches mentioned above. The first are the doctrines concerning salvation. The second are the doctrines concerning the church. The third are the doctrines concerning baptism. The fourth are the doctrines concerning the Lord's Supper. If I understand what others teach, and I have tried to do so, there is not another church on earth today that teaches just what Baptists hold and teach about salvation. Catholics, Episcopalians, Disciples and Lutherans all clearly teach that there is no salvation to the accountable without baptism. Each of the three churches has its own peculiar views about baptism, but the above statement sets forth the fact about all. Methodists now hold, if I correctly understand them, that children are born in a saved state, consequently should be baptized. Presbyterians hold that the children of believing parents are, in that respect, within the covenant, consequently should be baptized. Presbyterians hold that baptism admits the party baptized into the visible church, and says that out of the visible church "there is no ordinary possibility of salvation." Baptists hold that baptism has no connection whatever with salvation, except as a symbol. They say that salvation is wholly and solely of grace, through nothing in man but faith; that baptism and all good works come afterward as Christian duties—duties of the saved by grace. I mention that here because of the connection of baptism with salvation in a sense which differs from what Baptists hold. Concerning salvation, Presbyterians hold that there is a difference between people as born into the world. As they see it, children of believers are born within the covenant, while children whose parents are both unbelieving are not. What effect not being born within the covenant has upon the soul, if such a baby dies, they do not say. When it comes to those of accountable age, Presbyterians and Baptists agree that all must be born again, and that the salvation

received is eternal. But they differ on the point held by Presbyterians, that out of the visible church "there is no ordinary possibility of salvation." Baptists do not believe that membership in the visible church has anything whatever to do with saving the soul, but that salvation should be received by grace through faith before any one joins a church.

As to accountable persons, Baptists and Methodists agree that all must be born again, and that this comes through repentance toward God and faith in Jesus Christ, but differ about what is received by those who believe. Baptists hold that all such receive eternal life, and that such shall never again come into condemnation (John 5:24), but shall be preserved unto Christ's heavenly kingdom. (II Tim. 4:18) While the Methodists hold that all who believe receive life, but not certainly eternal life. A life conditioned upon their own after faith and conduct. A life which they may forfeit, or which by faithfulness they may keep unto eternal life. That is their position as I understand it. You see the differences about this great fundamental teaching of God's Word. The world needs to see these differences. Others will be sure to teach their side. We need not take time for that. But we should teach our belief. As I see it, the Baptist doctrines concerning salvation are the grandest doctrines in the world. Baptists hold that all children are born into the world alike, as to spiritual condition. That all are born into the world sinful in nature and "by nature children of wrath" (Eph. 2:3), but that all who die before becoming personally accountable for sin are saved through the merits of Christ, without church membership, without regard to parentage, without baptism, without anything human whatever. Solely by grace. Heathen babes that die will enjoy the same blessed salvation through the grace of God, because of the atonement of Christ as the babe of the most consecrated preacher that ever lived. This belief makes Baptists rejoice in the glorious salvation of God through Christ, absolutely without works or parental influence on the nature of the offspring, or any other thing of human kind. Then when it comes to those of accountable age, the doctrine held by Baptists, that every one who really trusts in Jesus Christ is right then and there absolutely and eternally delivered from condemnation and given eternal life, and made sure of heaven through eternal grace, is too glorious to venture to describe.

Were I asked why I am a Baptist my answer would be because of their great doctrines concerning salvation. Other points are nothing as compared with this to me. All of the leading denominations among us differ materially from the Baptists on these great doctrines. Both the Disciples and the Methodists hold that salvation is a something that one may have and lose. That the saved of today may not be saved at last. That God may cast off one who has really been born of His Spirit. Such belief would rob religion of all of its joy to me. Uncertainty is torment to my soul. If God will not keep

(Continued on page 6.)

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

By the generosity of a friend who believes that the circulation of The Record will help every good cause, it is possible for five hundred people to get The Record for a year by paying only one dollar, the other being paid for them. Now will pastors take advantage of this to have their membership canvassed and send in good lists? Let every reader of the paper and friend of the cause lend a hand by showing the paper, speaking a good word for it and sending the subscription in. A helpful word right now means enlistment of more people in the work of the kingdom and the strengthening of the hands of all who do work. If one has been interested enough to put five hundred dollars in it, surely others can do the rest by telling it to those to whom the paper does not now go. The purpose can be accomplished only by this co-operation, and this was one reason for the offer. Let every reader make it known that your friends may get the benefit of it. Subscriptions are already coming in.

The words of Jesus, uttered without apparent intellectual effort, often spoken with absolute calmness when everybody around was excited, have the simplicity and directness of mathematical axioms, and the pithiness and forcefulness of proverbs. They are picked up today like diamonds out of the rough age in which he lived and used to adorn the life of many generations. Passing centuries only make their value more evident, and special conditions make their truth more manifest.

Out of the garden of Gethsemane came this word of Jesus, "All they that take the sword shall perish with the sword." This goes down to the roots of men's ideas of "honor" and of self-protection. If there was ever a time when righteous indignation was justified in seizing the sword and striking in defense of innocence and support of righteousness, it was when the traitor Judas led the mob which pressed upon the hour of soul agony in Gethsemane, and laid hands on the Lord Jesus to put Him on trial for His

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life. The natural impulse is to applaud Peter not only for his courage but for his defense of an innocent friend. But Jesus did not approve or permit a violent defense. He said, "Put up the sword into the sheath; the cup that my Father hath given me, shall I not drink it. I could ask of the Father and He would upon the instant send me twelve legions of angels. All they that take the sword shall perish with the sword."

Have we got our personal and national ideals all wrong with reference to what constitutes honor, and the proper method of preserving it, and protecting ourselves against wrong, oppression and extermination? Are we to fight whenever anyone insults us, or calls us ugly names, or charges us with falsehood or does us personal injury? Are we not living in a mad house of perverted ideals and twisted conceptions? Instead of having alienists to examine an occasional freak to see if he is not suffering from the form of dementia known as "exaggerated ego," may it not be true that the whole human race has got a magnified vision of themselves as individuals till everything is out of proportion.

But suppose wrong is done or injury threatened us; what are we to do? Is our defense to be the sword? Men have lived and fought and died for thousands of years by that principle. Do the ethics of Jesus forbid the use of the sword? Is a bully who carries brass knuckles in one pocket and a pistol in the other our conception of manhood? Is a nation that has all its borders lined with bristling guns our ideal of national greatness? Is that the greatest nation that has the biggest standing army or the strongest navy? Is national greatness estimated by the caliber of the guns and the ferocity of the soldiers? Is the ability to kill the most in the shortest time the surest way to eminence? The devil has dressed murder up in fine clothes and marched it out in regimental music a long time. Are we forever to glorify brutality? Are we always to saucer the demoniacal obsession of hate and lust with the nice names of patriotism and courage? Are we to sacrifice homes and family ties, friendship, material prosperity, education and religion in one great holocaust, to the beastly image of war? The time is coming, God speed the day when the nation that prides itself on great armies and big navies will be as veritable an anachronism as the frontiersman who swaggers and swears with a revolver buckled on him and a full cartridge belt swung around him. We will have to come to the knowledge of the truth that righteousness exalteth a nation and sin is the real reproach. It may be that God by this fearful war in Europe is crushing men's wrong ideals and making place for the true. Certainly He is awakening the moral sense of men to condemn this wholesale butchery and destruction of all values and all peace. It is a fearful hour of travail in which by this awful judgment of God, great things are coming to the birth which none as yet can clearly foretell.

Thursday, December 3, 1914.

Beside the moral guilt incurred by an appeal to arms, Jesus makes it evident that men's effort at self-defense means only self-destruction. His life and ministry and teaching were a constant reiteration of the truth that he who would save his life shall lose it, and he that loses his life in and for the right cause will save it. The teaching of Jesus is the only true philosophy of life for men and for nations. He was born in a time and within an empire where government by force was an accepted fact and considered an absolute necessity. In opposition to it he set up the ideal of non-resistance and urged that this was not only right but actually the way to preserve existence. All they that take the sword shall perish with the sword. If existence is by brute force or any sort of mere physical force then there is no such thing as the survival of the fittest but the survival of the most brutish. It might be well to remember that the mastodon and the megathesaurus have disappeared while the gnats and the microbes are still with us. The Hittites have gone from the earth, but Abrahams, Isaacs and Jacobs are still numerous. Egyptians and Assyrians have left monuments to mark the former greatness of their empires but the slaves who were led out of bondage more than once have a numerous progeny and will be here to the end. A great book was written by a great man a generation ago, called "The Rise and Fall of the Southern Confederacy." Born under the booming of cannons, rocked in the storm of battle, it passed away leaving a tender memory. Its brief life was a miniature of many nations.

SHALL PERISH WITH THE SWORD.

The prophet Jeremiah lived in troublous times when the national existence was threatened by warring nations on both sides. His counsel was against force and against entangling alliances, but the rulers heeded him not. He urged faith in God as their defender and preserver, but they obeyed him not. They cast in their lot with one of the hostile factions only to find themselves crushed under the weight of Assyria. Isaiah had preached to them that the salvation of God should be their walls and righteousness their officers. When nations live by force their days are numbered.

The word militarism is the modern expression of the ancient spirit of force as a necessity to national existence. When nations turn their lands into forts and camps and armor-producing factories, they are sharpening the knives that will be used to cut their own throats. The ingenuity that is employed in invention of destructive implements of warfare is the act of an astute suicidal maniac. To trust in horses and chariots is to sever ourselves from the protection of the God of nations. Elijah is worth more in preserving Israel from extermination than all the armed hosts of Ahab. Elisha spoke most truly when out of his bereaved heart there broke the cry as he saw Elijah going away: "The chariots of Israel and the horsemen thereof." God is our refuge and our strength; our rock and our

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high tower. The sword of Jesus proceeds out of His mouth. He smites not with the fist, but with the breath of His lips.

Thanksgiving was a good day for hunting up old friends and making new ones. So the

A THANKSGIVING EXCURSION.

editor answered an invitation to make an address at the service planned by the Y. M. C. A. and Y. W. C. A. of the Madison County Agricultural High School at Camden. We were met at Canton by good friends and "trailing clouds of glory," we were soon brought by auto over the twenty-two-mile route. The school is one of those modern marvels that have sprung up all over Mississippi in the last few years. This one is presided over by Prof. and Mrs. P. W. Berry, who are in everybody's hearts in the circle of the school. They have more than two hundred pupils, including a good boarding patronage. All of the people are very proud of the school which is just completing an additional building for \$8,000. The pupils range in size from six feet, eight inches, in height down. The service was conducted by the young people themselves in the church which they had appropriately decorated. They looked glad and thankful; so did all the congregation. Then followed a great dinner which proved the value of the domestic science department. After this were basket ball and football games between the pupils of Camden and those of the Holmes County School at Goodman. The first was between girls, in which Camden carried off the honors. The second, between the boys, in which Holmes county carried off the honors. A reception was given the young people at night. The Baptists in Camden are planning for a larger building. Rev. J. T. Ellis is their pastor.

BILOXI FIRST CHURCH.

Rev. H. C. Roberts, here to attend the State Board meeting, reports a great day Sunday, the 29th of November. The revival spirit seems to be on in the church. Four additions to the church—three for baptism and one by letter, making nine for the month. Rev. N. R. Stone comes to this church Wednesday night, December second, for a series of meetings. The church is expecting a great time.

Singer Walter B. Scholfield, one of the gospel singing brethren, will be available for meeting work after January first. Mr. Scholfield plays the saxophone attractively, does special work among the young people, and makes personal work a feature. Any pastor will do well in procuring his services. He is now with Jas. B. Leavell, of Oxford, in a successful campaign with the First Baptist church, Jackson. His permanent address is Oxford, Miss.

The convention designated the month of December as the time for every church in the State to make an offering to ministerial relief.

THE BAPTIST RECORD

DELTA WORKERS' CONFERENCE.

Despite incessant rains, one of the finest sessions of the Delta Workers' Conference ever held took place at Rosedale, November 27-29. The attendance might have been larger, and several of our most prominent and beloved brethren were greatly missed, but the discussions of the various topics were spirited, interesting, edifying and inspiring, and all felt that much good was done.

The pastors in attendance were W. P. King, Gunnison; B. L. Mitchell, Cleveland; J. A. Ousley, Tutwiler; C. T. Tew, Greenville; S. G. Cooper, Belzoni; P. S. Rogers, Hollandale; L. F. Gregory, Shelby, and H. L. Martin, Indianola. Of course our enlistment missionary, W. R. Cooper, was with us; and Brother J. A. Lee, of Courtland, and Singer Robert L. Cooper, of Aberdeen, added much to the interest of the gathering.

Under the splendid leadership of Acting-pastor Cooper and Deacon Greek T. Rice, the hospitality of the Rosedale people was bounteous and delightful, and all of us who have known anything of the religious conditions formerly existing at Rosedale were made to marvel, thank God and take courage as we noted the progress which the work there has made during the few months our enlistment missionary took charge. The church building had almost gone to wreck and stood open day and night; in fact, our missionary found a deck of cards scattered around the pulpit when first he "looked in" on the situation. Now the house has been repaired and handsomely papered; plans are making for the putting in of new windows; and first-class pews have just been purchased at a cost of over \$400. A flourishing Sunday School has been organized, the church has been revived and has received additions at every service to date, the attendance upon the preaching of the Word is larger than ever before seen at regular services there, and the people of all denominations are simply devoted to Brother Cooper and make a nice monthly contribution towards the payment of his salary. Truly no one could see the situation at Rosedale without realizing the wonderful value of our enlistment work and praising God for the faithful, efficient men through whom it is being carried on. On motion of Brother L. F. Gregory, the conference adopted strong resolutions endorsing the work of our missionary and asking the Convention Board to continue him in it.

Mention should be made of the inspiring music under the leadership of Mr. R. L. Cooper, and of the earnest, helpful sermons delivered by various brethren. The work throughout the Delta is progressing well in the main, and the outlook is encouraging. Brethren, pray for us.

HARRY LELAND MARTIN.

The Tennessee Convention recommended the raising of \$50,000 in five years for the Memphis Hospital; the raising of \$20,000 immediately for Tennessee College for Women at Murfreesboro, and the correlation of all the denominational schools in Tennessee under the education commission.

ANNOUNCEMENT.

President J. M. Burnett, of Carson & Newman College, will deliver the lectures on the Julius Brown Gay foundation in the Southern Baptist Theological Seminary, at 10 a. m., in the chapel of Norton Hall, on December 8-9-10. President Burnett's subject will be "Some Values in the Newer Psychology for Preachers." His specific topics will be:

1. "Psychology and Theology."
2. "Psychology and Preaching."
3. "The Teaching of Jesus in the Light of the Newer Psychology."

All friends of the seminary are invited to attend these lectures.

Cordially and sincerely yours,
E. Y. MULLINS, President.

E. L. Wesson, of New Albany, writes: New Albany is the cross roads to everywhere. I have been here now eight years, and they called me unanimously for 1915. They once called me indefinitely or for an indefinite time, but I suggested that they go back to the old rule and call once a year. I like that best, because it gives a church a chance to 'feel' the situation every year. The church gave to all purposes this year about \$3,000, more than half of that going to benevolences outside the church. Twenty-four have been baptized. We have in all departments about 450 connected with the Sunday School. Two of the teachers in our public school, Profs. Rice and Thamas, are Mississippi College men and active members with us. Prof. Thamas has charge of the singing in the church. We have just bought a new piano with the sweetest tone I ever heard, and are doing our best to make music for the glory of God. Prof. Thamas is a splendid leader of the music. Mississippi College men that come this way all show their colors and honor the school. Our ladies are a power for good. There was never a more faithful band of workers. War prices have hit us hard, but we still press on."

Rev. Robert J. Burdette, known familiarly as Bob Burdette passed away at his home in Pasadena, California, Thursday, Nov. 19th. He was seventy years old, having recently celebrated the passing of the three score and ten mark. Born in Pennsylvania, he began his work in Peoria, Ill., as editor; attained to nation-wide fame by his humorous writing for the Burlington Hawkeye. He has extended his reputation by his humorous lectures, in which he was equaled by few. He has been for many years a Baptist preacher, his last pastorate being in Los Angeles, Cal. He has a sister who is a missionary in India, of whom he was accustomed to speak as his distant relative. Another sister has been prominent and efficient in the mission societies of the Northern Baptists. His was a ministry of good cheer. His first wife was an invalid and he spoke of her as "Her Serene Happiness." Doubtless he helped her to live up to the name.

Pastor Gaines Dobbins reports forty received by baptism in a recent meeting at Gloster and eight by letter. This does pretty well for a man just out of the hands of the doctors. But this is not all: Three thousand is in hand to remodel the church house and another thousand is on the way. Plans are ready and the work will begin. The church is evidently taking on new life.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Do not forget the old ministers.

Baptists have never taken care of the old preachers as they should. Many other denominations have endowment funds and the worn out soldiers of the cross are given a pension. Baptists have heretofore given only a pittance. Let us show our appreciation this time by a real offering.

Dear brother, if your church has not made an offering to this fund see to it that one is made before January first. Last year we only received \$1610.83. What a small sum for twenty old ministers and their wives and widows, the number we are now assisting. We should have at least \$5 000 for this fund. Let us, by the help of God, make it that.

MINISTERIAL RELIEF.

In presenting the question of ministerial relief we are at a disadvantage. In the first place we cannot appeal to experience, for those we want to reach are not old ministers—and man not only thinks "all men mortal but himself," but he also thinks that all men grow old but himself. How, then can we appeal to you for a class of individuals who are the farthest from your experience?

We not only stand at this disadvantage in presenting this subject, but we are also confronted with the fact that nine-tenths of the churches consider this work as of no importance. They do not feel that it is a part of the denominational work; that there is an obligation here which should be fulfilled. But in spite of this handicap we are coming to you with an appeal for the aged ministers, and pray that the Lord of glory may open your hearts to this appeal.

The Glory of the Ministry.

There is no higher calling for man than that of the gospel ministry. To be a mouth-piece for the Most High God is to be exalted to a dignity above which there is nothing higher in this world. It is a divine vocation and those who are called into it are sanctified and set apart for this specific work by the Spirit of God. Thus in endeavoring to elicit your support for the aged and infirm ministers of our denomination we are not asking support for an object that is unworthy; we are asking support for God's noblemen.

Since that day when it was declared that by the "foolishness of preaching," a new spiritual influence should go forth to save and lift up a lost and dying world, the pulpit has been the most potent power behind all the movements making for world redemption known to man. Who can estimate its influence for the past twenty centuries? Who can grasp the range of its subjects and the dignity of its appeals? In ages even of ignorance and superstition it has been eloquent with themes of redemption and of a glorious immortality. It has always been

the preacher of righteousness who has led the way in moral reforms. There is nothing touching the instability of fortune, the fragility of loveliness, the mutability of human achievements, the decay of states and empires, the final retribution of evil doing that the pulpit has not dealt with in its call to man to live the superlative life. Nor is there anything heroic in sacrifice, grand in conflict, sublime in danger—nothing in the loftiness of the soul's aspirations, nothing glorious in the promises of everlasting life—which the pulpit does not dwell upon to stimulate the hosts in all the earth that today hang upon its words. Its voice is never sad and hopeless, but triumphant, jubilant, overpowering. It kindles an enthusiasm not based on the conquest of the earth, but on the conquest of the soul, on the never fading glory of immortality, on the ever increasing power of the kingdom of Christ. It declares to a world, whose institutions are rotten to the core, that the old shall pass away and that a melodious birth-song over a new order of things shall be heard above the despairing death-wail of decaying systems. It declares that there shall be a new heaven and a new earth, in which shall dwell righteousness; and that the Prince of Peace—Prophet, Priest and King—shall reign therein for ever and ever.

Such is the note sounded by the pulpit of today. Such is the mission of the preacher. Who, then, can estimate the influence of the ministry in shaping our national history and our national life? The eternities alone can tell the story of their doings for the good of man and the glory of God.

Holiday Announcement

We are preparing a catalog of books for gifts at Christmas-time. Every book that goes into this catalog will be selected because of its fitness as a gift. There will be books for little folks and books for big folks; for young and old; for rich and poor; stories for some and philosophy for others; books cheap and books expensive. They will all be illustrated and described in this book whose size will be about six by ten inches.

This beautiful catalog is free. But you must ask for it to get it. It will be sent postpaid as soon as it is ready to anyone interested in gifts that will be valued and helpful.

The Baptist Record

Jackson, Mississippi

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

By National Publication Review Bureau.

The Pastor's Wife, by the author of "Elizabeth and Her German Garden;" published by Doubleday Page & Co.; price, \$1.35.

The heroine of this interesting fiction is the daughter of an English bishop. Her life as the wife of a German pastor is something quite different from that in which she was reared. With the present Teuton-British problem foremost in the minds of the world, this fascinating story will form interesting reading. The humor that it contains is most appealing and the illustrations by Arthur Little add much to the interest of the story.

Symbolic Teaching, or Masonry and Its Message, by Dr. Thomas M. Stewart, published by Stewart & Kidd, Cincinnati; price, \$1.25.

This volume which contains essays having the Ancient and Accepted Order of Free Masonry as a basis is quite different from other books on this subject. It will be read with interest by others than Masons and to the Mason it will be especially appealing. The author is a scientist of prominence and all who have heard him lecture or have read his lectures will welcome this production from his pen.

BAPTIST CHURCHES AND OTHER CHURCHES.

(Continued from page 3.)

His own children, but will suffer them under temptation to lose faith and reject the Christ in whom they once believed, and then damn them forever, there is nothing in the Fatherhood of God to me. I do thank God that I do not so believe about my Father God, but that I do believe that "He will preserve me unto His heavenly kingdom." Then Presbyterians differ widely from Baptists in holding that all ordinary possibility of salvation is within the visible church. See Confession of Faith, pages 138, 139, article 2 of chapter 25. The same article teaches that the visible church, "out of which there is no ordinary possibility of salvation," is composed of "those who profess the true religion together with their children," and makes no provision for others. Whatever this may mean, I thank God that I do not believe what it says; but that I do believe, with all Baptists, that salvation is in Christ and from Christ to babes that die, and to sinners who believe, outside of any church, visible or invisible, and that coming into the visible church is the voluntary act of those who believe that they are already saved by grace through faith in Jesus Christ. Oh, the grand old doctrines of "Christ before the church! Blood before water! Absolute and eternal salvation solely by grace through faith without either works or ordinances! And that obedience and service are duties of the saved! The world is needing that these glorious truths be re-emphasized. I have made comparison that you might see wherein we differ from others, but what the world is suffering for today is the expository presentation of what we believe concerning salvation.

THE SECOND COMING OF CHRIST, AND HOW.

NO. 2.

By John P. Hemby.

The remaining one of the three Greek words used by the New Testament writers to describe the second coming of Christ to this world is,

III. APOKALUPSIS. This word means, "unveiling" or "development." Beyond question, the New Testament teaches that there are to be three unveilings. (1) The first one of which is the unveiling of Jesus Christ, to which I want now to draw attention. When this word is used with reference to the unveiling of Christ, it may mean that, inasmuch as he took upon himself human flesh (see John 1:14; Phil. 2:7-8; Heb. 2:14), so as to veil the effulgence of His divine glory, and thus to accommodate a revelation of the glorious God to weak, imperfect human vision; just as Moses veiled his face so that the children of Israel might not look upon the glory of his countenance. (See 2 Cor. 3:7-14.) It seems that, if fallen man should ever be able to behold the ineffably glorious being of God, it was necessary that the effulgence of His glory should be dimmed or tempered by veiling it to suit the weak organs of human vision. "And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full grace and truth." John 1:14. R. V. Perhaps this is what Paul meant when he wrote to the Corinthians: "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known." 1 Cor. 13:9-12. The veil of the temple which separated the holy place from the holy of holies, and also veiled the Shechinah from the view of the common priests and the people, was a type of the body of Christ. (See Heb. 10:19-29; Matt. 27:50-51.) With the passing away of the Levitical priesthood with its service of sacrifices, the veil of the temple was rent in twain from top to bottom (Mark 15:37-38), and the Shechinah of God was no longer hid from the gaze of the people. So, may not this mean that when the mediatorial office of Christ shall have completed its work, the veil of human flesh which now obscures His divine person and glory be taken away so that we might see Him as He is? "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like Him; for we shall see Him as He is." 1 John 3:2. And may it not be that His transfiguration (Matt. 17:1-2) appearance was intended to give His people some conception of His glorious appearance when the veil of human flesh, which so much obscures and mars His divine glory, is taken away? His glorious appearance to John on the Isle of Patmos seems to have been intended to instruct concerning his appearance when he is unveiled.

"And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a Son of Man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shineth in his strength." Rev. 1:12-16. R. V.

But not only will Christ be unveiled and his personal appearance be revealed, but his absolute dominion and righteous indignation as King be revealed also. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of Jesus Christ." 2 Thes. 1:7-8. Read Revelation, 19th chapter, and from the 19th to the 21st verses inclusive. "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13. This is, perhaps, what John referred to when he wrote: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 2. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. 3:18. R. V.

The book of Revelation gives us the time and manner of Christ's unveiling.

(2) In the next place, I want to draw your attention to the unveiling, or the glorification of the saints with their Lord. As our Lord suffered all manner of humiliation and indignities at the hands of the world, so shall His people suffer all manner of shame and persecution from the same source. (John 15:20.) But if we are partakers of the fellowship of His sufferings, we shall also be partakers with Him in His glory. This is the promise of our Lord. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:10. Paul writes this assurance to Timothy: "If we suffer, we shall also reign with Him; if we deny Him, he also will deny us." 2 Tim. 2:12. And to the Roman Christians he said: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. 8:19. He also said to the Corinthian disciples: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. It is clearly taught in these and other passages that there is great divine glory bound up in the saints of God. "Whether any inquire about Titus, he is my partner and my fellow-worker to you; or our brethren; they are the messengers of the churches, they are the glory of Christ." 2 Cor. 8:23. (See Rom. 9:4 and 23; 2 Tim. 2:10.) By virtue of the imperfect state of the saints in this life this glory is obscured; but when this mortality shall have put on immortality this hidden glory shall be revealed. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3:4. (See 1 Cor. 15:35-44; Phil. 3:21.) It was possibly the unveiling of this glory in the saints that Paul desired when he prayed that the eyes of the hearts of the Ephesians might be opened so that they might get visions of the riches of the glory of God's inheritance in the saints. (See Eph. 1:18.) Hence, God has a rich glory stored up in His saints that is now obscured and unrecognized by the world, which shall be revealed or unveiled. "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."—1 Peter 5:4. (See Rom. 8:18-19; 1 Pet. 1:5.) This unveiling, or development of the glory in the saints will take place in the transmutation of the saints into the glorious image of their Lord. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:49. This is the essential preparation of the saints to see their unveiled and glorified Lord. John says, "Beloved, now are we the children of God, and it is not yet made manifest what we shall be.

We know that, if he shall be manifested, we shall be like Him; for we shall see Him as He is."—1 John 3:2 R. V. (Read 1 Cor. 13:9-12; 1 Cor. 15:51-53; 1 Pet. 1:7-9; 1 Pet. 4:13.)

3. There will most certainly be an unveiling, or a lifting of the mask off of the anti-Christ and all his followers. From the beginning of the world Satan has kept mankind under a deception, and his real character has been little understood by men. If his demon-character in all its hideousness should become known to men, his dominion would be broken and he would lose his control of the world. In His mercy God is not going to permit His creatures to remain forever under this deception; but will unmask the demon and reveal his hideous character. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . And now ye know that withholdeth that he might be revealed in his time. . . . And then that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." II Thes. 2:3, 4, 6 and 8. When the revealing light of God's glory shall lift the covers of darkness and the mask of deception off of Satan and the man of sin, then their diabolical character shall become known to all of God's intellectual creatures, and the unbelieving portion of mankind shall learn the turpitude of the character of him whom they have chosen to follow in preference to our Lord and his Christ. "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming."—II Thes. 2:8.

SISTERS, READ AND ALL HELP.

The presidents of Baptist missionary societies in the State are asked to help get the primary school for our missionary, Miss Mary Anderson, in Canton, China.

The little book entitled "Keep My Money," is written for that special purpose, all the proceeds going to the school.

Miss Madge Montgomery, a Presbyterian, of Starkville, writes that she wants a copy of the book and intends enlisting presidents of the different societies there.

Mrs. William Montgomery, of Virginia, another Presbyterian, writes for twenty copies of the book. She says as she visits around this fall she will do all she can to get orders as she wants to help get this school, though it is for a Baptist missionary.

The plan for getting this school for Miss Mary is simply this:

Let the presidents of missionary societies write for twenty or more copies of the book, "Keep My Money," (they will be delivered to you free), and all you are asked to do is to try your best to sell them before Christmas. We want the school for Miss Mary's Christmas present, and if you will co-operate with us this can be done easily. The book makes a most attractive gift for mother, wife or little daughter. It is the story of a little girl's life and makes a suitable gift for any one.

If Presbyterians could sell enough copies of "That Little Pongee Gown" to build a home in Koshi, Japan, for their missionary, cannot we Baptists do the same with "Keep My Money," that the school in Canton, China, may be built for our missionary, Miss Mary Anderson?

Over 700 copies have been ordered. The book will come from the press next week. Price, one dollar net. Every dollar goes to the school.

We will be glad to have the help of anyone. This is not confined to presidents of societies, nor to Baptists, but anyone who is interested in the Master's work can help.

Send all orders to David Patrick MacMillan, Clinton, Miss.

"TIZ" FOR ACHING, SORE, TIRED FEET

Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelly feet, tired feet.

Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet.

Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any drugstore or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.

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By CHARLES A. MCALPIN. "Here is a book full of the keenest wit and shrewdest observations on many problems of pressing importance in our day." Price, \$1.00 net.

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By W. J. SEY, Ph. D. Nearly two hundred of the best stories, which story tellers like to tell, and children like to hear. Just the book for anyone to whom the child turns with the plea, "Tell me a story." Price, \$1.00 net.

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Special Attention Given to Children's Teeth and the Treatment of Gum Troubles

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

CHAPTER X. Four Far-Off Quarters.

Excitement ran high this Tuesday afternoon.

The Happy Band were to be guests upon a world-wide trip. Aunt Rose would be the hostess. Ewart and Hope had been sent to spend the day with friends, so that they might be real guests of the occasion.

"Come right in, children," said Aunt Rose, as the Happy Band all came together at the appointed hour; "walk into the ticket office and secure your round-trip tickets, for the journey will soon begin."

With eager and wondering steps they filed into the parlor, now converted into the ticket office. Here Mrs. Baskette sat behind a table, ready to provide each expectant traveler with tickets.

"Whew! I'm glad I came," whispered James Woodyard to Lena Booker.

"Be careful to keep your head; tie it on," was her reply.

Each of the party gazed at the ticket, which read thus:

TOUR OF THE FOUR FAR-OFF QUARTERS

—via—
Aeroplanes, Fast Liners, Lightning Express, Automobiles, Nature's Chariots

GOOD FOR SAFE RETURN

Conducted by Mlle. Roseant and Mme. Etteksab

The reverse side of the ticket contained this very timely and essential instruction: "Speak kindly to the natives."

"All aboard for the aeroplane 'Mid-air!'" Our first trip will be to the far East," rang the warning of the chief conductor, Mlle. Roseant.

For the convenience of our readers we may say that the large dining room had been curtained off into four parts, as one might quarter the globe. It was easy for the wand of this magician, Mlle. Roseant thus to bring the four Far-off Quarters within easy reach of her wonderful methods of transportation.

There was much laughter and joking as the Happy Band climbed aboard.

"Let me run the machine." It was the plea of Garnett Armstrong, but the motorman could not violate the strict rules which forbade passengers to touch the running gear.

"Now, my travelers," said the chief conductor, "let us sing one

stanza of the best missionary hymn ever written."

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver,
Their land from error's chain."

"This hymn was written by Reginald Heber in a very few minutes for a special missionary occasion in a small town. Sometime after it was used in other churches and is now used throughout the world, especially appropriate upon every missionary occasion. The author became a missionary to India and died there."

The Happy Band entered into the spirit of the occasion and sang the stanza with earnestness and appreciation. Never could they forget its history, for it was linked to a pleasant event of their own experiences.

Over broad plains, far above the mountains, even across the ocean, which did not cause them sea-sickness, for they were beyond the ordinary laws of travel, the Happy Band sped through the air, joyous and excited.

"All out for Shanghai, China!" The voice of the chief conductor startled the band, for they quickly had they come to their destination.

Of course the eyes of any ordinary mortal, untouched by the magic of imagination and interest would have seen but the curtained corner of the dining room, but these boys and girls were lifted into that realm where they can see the unseen. It was real Shanghai that appeared to them.

"Now, children," spoke the same voice of authority, "I have had brought into this little room in Shanghai certain interesting things for you to see, for we cannot visit all parts of the Celestial kingdom. You must make good use of your eyes, and not be like those who go to an exposition or a foreign country and are unable to tell what they saw."

Quaint lanterns threw flickering flashes of light, gaily painted flags decorated the walls; the great national flag with the fierce dragon hung from the ceiling; many colored and formed umbrellas were grouped in fantastic designs; little figures of household gods sat around in corners; a large statue of Buddha gained chief honor and place.

"Let us now have lunch."

Mlle. Roseant conducted the band to a table about a foot high. Each one followed her example,

MEDICATED SMOKE DRIVES OUT CATARRH

A Simple, Pleasant, Reliable Way, and It Costs Nothing to Try.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

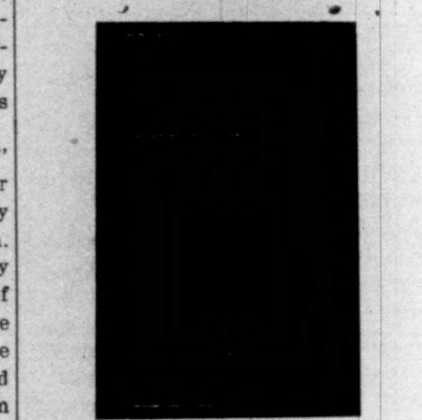
This simple, practical method applies the medicine where sprays, douches, enemas, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 450 Walton St., Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

Dorothy Page

THE BEST BAPTIST STORY EVER
WRITTEN



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which was according to the custom of the Celestials, and sank down upon the floor and crossed the feet beneath the body. Chop-sticks, thin pencil-like they were, took the place of knives, forks and spoons. What great fun they had trying to get the rice, lady fingers, doughnuts, ginger cakes, into their hungry mouths; there was a big dish in the center of the table, and from this each must secure the portion for use. There was no need to have the dish refilled for the Happy Band could not conquer the chop-sticks.

"Well, I'm mighty glad I don't live in China." It was the hungrily disappointed voice of Barrett Carmack.

On another table were grouped other curios. Here were shown pictures of the famous missionaries who had helped to awaken the great giant of sleeping China—Morrison, Gilmour, Yates and others. Showing the costume of the people were very, very small shoes, about two or three inches long, and these were worn by Chinese ladies, whose feet had been bound when babies.

The Happy Band feasted their eyes, though they could not satisfy their appetites, and pronounced their visit a memorable event. The eyegate is a great favorite passage to the soul, and Happy Band could for many years recall the things that represented Chinese life and characteristics.

"All aboard." Again the commanding voice of the guide told them it was time to depart this land whose civilization was old even when Abraham left his home for the land of promise.

It was the Morning Star, the famous ship that was fitted out by the children for the missionary ship, into which they embarked for "India's coral strand."

The magic spell of the guide prevented any discomfort either from seasickness or ill-appointed accommodations. They were soon at their journey's end.

The room into which they entered gathered up representative articles and reminders from the great land of India. Here were palms, cut and potted flowers, flags and curios.

The boys and girls entered the room with a low bow to the guide, touching the forehead with the right hand and saying:

"Salaam."

For they were now to follow real Oriental customs.

A table held photos of Carey, Judson, the three Mrs. Judson, Mary Reed, Pundita Ramabal, Henry Martyn, and a number of other workers in this land of palms. They had made India worth seeing, but especially worth saving.

Each guest must wash the hands before and after each meal. A large sheet was laid on the floor and around this the band sat. The chief conductor, Mlle. Roseant, passed cardamon seeds, with this remark:

"These seeds are eaten at the close of the meal in India and mean that you must come again. Since you have partaken of an imaginary dinner, you may now bathe your hands and we will be off to another part of the globe."

"Looks like all our dinners are imaginary," said Hope.

"Where next?" This from Nannie Towers.

"Where Africa's sunny fountains
Roll down their golden sand."

The conductor had given orders that the aeroplane should follow them. In this they now embarked and were soon hovering over the Dark Continent. They preferred to halt on the southern end, for in this region had labored the famous missionary, Robert Moffatt, whose daughter married David Livingstone.

Suitable decorations were found for the Dark Continent in palms, red crepe paper, fans and flags.

Here were to be found photos of Moffatt, Livingstone, Hannington, Mackay and others.

To the unbounded delight of the Happy Band, whose far travels had sharpened their appetites, real, substantial refreshments were served here.

"Hurrah for Africa!" The band was quite willing to adopt as their own the happy exclamation of Albert Bilbrey.

The dainties consisted of salted peanuts, and the half of a banana served on lettuce leaves.

Interesting information was furnished by the guides concerning the history and customs of this land, as had been the case with the former places.

They could spend but a limited time at any one place, so now the direction for another journey was given.

"To the Land of the Midnight Sun."

"Where's that?" put in James.

"Boys are so ignorant; that means the North Pole, of course," said Lena.

"Wrong," spoke up the conductor, "we are bound for the greatly beloved Japan."

Parasols of all colors and shapes, fans, indescribable curios, flags, a wealth of beauty and color; what a room!

"You must know," said the guide, "that Japan has not always been open to the Western world. It was in 1852 that she opened her port to the outside world. In that year Commodore Perry, not the one of Arctic fame, sailed into a Japanese port."

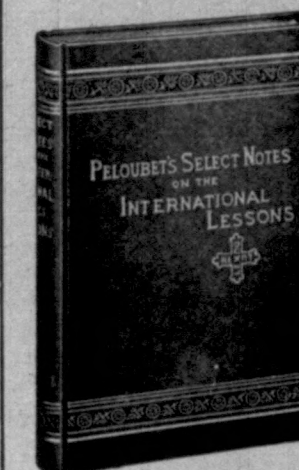
"Perhaps the greatest Japanese that we know was named Joseph Hardy Neesima. He came to America when a youth and was adopted by a wealthy American and well educated. He returned to Japan and founded the great Doshisha University."

Two by two the Happy Band sat on their heels before the little tables, about a foot high, and were served with tea, minus sugar and milk, and sweetmeats on small white sheets of paper. They were told that they should eat but a small amount of the sweetmeats, while they should wrap up the remainder and take it home, as a sign of respect to the hostess.

Each guest was required to follow the custom of greeting and farewell. "Oheyo" (good morning), with a low bow, upon entrance.

(Continued on page 14.)

SUNDAY SCHOOL HELPS FOR 1915

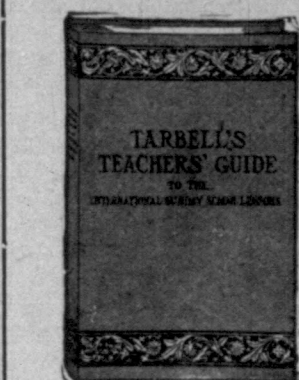


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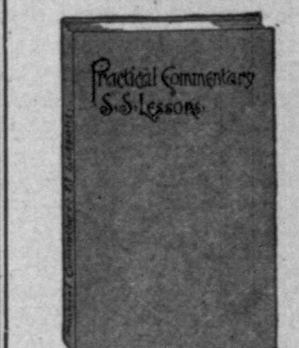


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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson XI.

December 13.

THE GREAT COMMISSION.

Matt. 28:16-20; Luke 24:36-49.

Motto text: "Lo, I am with you always, even unto the end of the world."—Matt. 28:20.

Outline:

1. The meeting in Galilee.
2. Jesus' authority, commands and promise.
3. The Scriptures illuminated.
4. Waiting for power.

Introductory: By combining the accounts of the four gospels and of Paul, we find recorded ten appearances of our Lord between his resurrection and ascension. These are (1) to the women, (2) to Mary Magdalene, (3) to Simon Peter, (4) to disciples going to Emmaus, (5) to the apostles except Thomas, (6) to the apostles, including Thomas, a week later, (7) to seven disciples at the sea of Galilee, (8) to the apostles and probably to about 500 brethren on a mountain in Galilee, (9) to James, (10) to the apostles just before the ascension. The present lesson has to do with appearances (8) and (10).

1. The eleven disciples, following Jesus' previous direction, went to an unnamed but definitely appointed mountain in Galilee to meet their risen Lord. Dr. Broadus thinks this is the time when more than five hundred other brethren are with them (1 Cor. 15:6). They worshipped him, probably offering not only homage as to a king, but the worship due to Divinity. His altered and spiritualized bodily form, and the awe which invested one who had risen from the dead, led to this change of attitude. Yet even the apostles were slow to accept the amazing fact of his resurrection, and as on a former occasion they "disbelieved for joy" (Luke 24:41), or from despondency, so now there were some who still had doubts undisputed. That by multiplied proofs they were finally convinced, is a further evidence of the truth of the resurrection.

2. Jesus spoke to them with an assertion of authority that could not be doubted. All power, authority complete and universal, in heaven and in earth, he declared, had been vested in him, probably at his incarnation, to be consummated at his resurrection. Therefore, he said, on account of this authority, because of it, will ye be enabled to carry out my command to go and make disciples of all nations, bringing them under my yoke of authoritative instruction, causing them to submit to my requirements because I, perfectly wise, righteous and good, make them. This mission, as indicated by Luke, (24:47), began at Jerusalem, but led out into every way of the Gentiles, all the nations, the whole creation. (Mark 16:9-20.) Baptism, by which the believer declares his allegiance to Christ and renunciation of sin, was to be administered to each one, and performed with express reference to the three mem-

bers of the Holy Trinity, "the Name" being the sacred representative of the Person. (II Cor. 13:14.) Baptism, the initial act of obedience to Christ, must be followed by a lifelong obedience to his commands, and as one starts upon the Christian life, he must be taught not only to know, but to observe "all things whatsoever he has commanded." That his children, his ambassadors, his missionaries, might not shrink from the great task laid upon them, he gave them the assurance of his unfailing and sustaining presence with them, all the days, through joy or sorrow, success or discouragement, sunshine or rain, "till the end of the age."

3. This portion of the lesson is taken from Luke, and describes the Lord's coming before his disciples and giving them proof of his oneness with the Jesus whom they had known so intimately and had seen crucified. He showed them his nail-scarred hands and feet, and asking for food, ate it before them. He recalled to them that he had told them that all things written in the Scripture, Moses, the prophets and the Psalms, must be fulfilled in his life and death, and he "opened their understanding," giving them "the power of discerning the true sense of any prophecy in the Old Testament." (Bliss.) Thus prepared, he drew their attention to his own sufferings as the fulfillment of prophecy (Ps. 22; Is. 50:5-9; Is. 53) to his resurrection (Ps. 16:10-11) and that repentance and remission of sins should be proclaimed among all nations (Is. 49:6-22; Jer. 31:34; Hos. 2:23; Micah 4:2; Mal. 1:11), beginning at Jerusalem (Rom. 1:16). That those to whom he spoke had been personally acquainted with the events of his life and death made plain their duty of witnessing for him, and now clearly they recognized this, we see in the Acts of the Apostles. (Acts 2:32; Acts 3:15-26, etc.)

On the last night of his earthly life he had given them from his Father the promise of the coming of the Comforter, who should teach them all things and bring to their remembrance what Jesus had said to them (John 14:16-26), and his final word to them on this solemn occasion was that they should await in Jerusalem the endowment of power by means of the Holy Spirit, as a pre-requisite to their discharge of this Great Commission. (Acts 1:5-8; I Cor. 2:12-16.)

TWO WEDDINGS.

Two of the most beautiful weddings ever witnessed in the Mississippi Delta have recently been solemnized in the First Baptist church of Indianola, with Pastor Harry Le-

land Martin officiating. In the first of these, which took place Thursday evening, November 12th, Miss Ida Lee Warren, the lovely and charming niece of Sunflower county's chancery clerk, Mr. A. P. Stubblefield, became the bride of the genial and popular circuit clerk of the

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same county, Mr. J. Robert Key. Few couples enjoy a wider circle of friends, and the spacious auditorium, which had been tastefully decorated with a profusion of greenery and roses, was crowded to its capacity. The bridal party was large and the program and ceremony most elaborate; but so thoroughly had all the plans been worked out that everything from the effective opening solos to the graceful exit of the party moved with that ease, precision and dignity which are always so much appreciated. Following the ceremony, an informal reception was held at the residence of the bride's uncle, and the numerous guests were given opportunity to shower the happy couple with loving congratulations and good wishes, and to view the large number of handsome gifts that attested the popularity of both bride and groom. After a brief wedding trip, Mr. and Mrs. Key have just returned to Indianola to reside, where they are both valued participants in the work of the First Baptist church.

The other marriage occurred Wednesday morning, November 25th, and was an event of unusual and interstate interest, the contracting parties being Miss Nina Martin, of Indianola, daughter of one of the Delta's oldest, best known and most influential physicians, Dr. W. B. Martin, and Dr. Cecil H. Dickerson, of Conway, Ark. A magnificent array of beautiful brides presents gave evidence of the affection and esteem in which these young people are held; the public and high schools, in which the bride was last year director of music, dismissed to attend the marriage; and the impressive ceremony, for which the church was simply but most artistically decorated with pot plants, carnations and chrysanthemums, was witnessed with the keenest interest by a large assembly of admiring, loving friends. The bridegroom is a prominent young

physician from our sister state and has won many friends during his recent visits to Indianola; the charming and queenly bride is widely known as one of Mississippi's most accomplished musicians; and the heartiest congratulations, sincerest affection and cordial good wishes of a multitude of friends has followed the happy pair to their new home at Conway, Ark. May the Heavenly Father's choicest, tenderest blessings illumine life's pathway for both these favored couples through all the coming years.

Chinese farmers north of the Yangtze are planting with wheat the fields where popples used to grow. More than forty flour mills, recently put into operations, are now supplying the needs in densely populated districts all through this region. From now on less foreign flour will be exported to China.

Three leading newspapers in Japan printed last year a life of Christ in serial form. The papers had an aggregate circulation of 25,000 and penetrated to many remote districts.

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NEWS IN THE CIRCLE

MARTIN BALL

By a constitutional amendment, the president of the Texas General Convention shall not hold office for a longer term than three years.

The State Mission Board of Texas reported a debt of \$44,000. This is attributed to the heavy rains and general depression on account of war conditions.

The Texas Convention at a recent session combined the mission board and education board, and now have only one board—the executive board of the convention.

The total value of the property now belonging to the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, amounts to \$932,910.82. There is a debt of \$124,724.16.

An advisory board for the Alabama Baptist was appointed by the Alabama Convention to aid in building up the paper. Rev. L. L. Gwaltney has been made associate editor.

The First church, Lexington, Ky., Dr. J. W. Porter, of the Western Recorder, pastor, gave \$1,250 to State missions. This is the largest amount to this cause given in the history of the church.

Dr. B. D. Gray, at the Texas Convention, said: "The Baptists are putting the Presbyterians to shame in the matter of culture, and making the Methodists blush in the matter of efficiency."

In the Rescue Mission work, conducted by Rev. W. M. Bruce, Louisville, Ky., fifteen men have been lifted from the slums to the ministry. A great number have been saved from lives of sin.

Dr. B. H. DeMent, of the Louisville Seminary, has accepted the call to the First church, Greenwood, S. C., and will move December 15. He is now occupying the chair of Sunday School pedagogy.

Rev. John Roach Stratton, of the Seventh church, Baltimore, Md., has been secured as pastor by the First church, Norfolk, Va. He is a strong man and worthy successor to Dr. G. W. Perryman.

Evangelist J. W. Hickerson, who so recently went from Durant, is preaching this week in a meeting in the Grace church, Louisville, Ky. H. Goodin is the pastor. The meetings start with fine interest.

Dr. R. C. Buckner, the founder and manager of the Buckner Orphans' Home, presented the home to the convention, free of all debt, and having asset amounting to \$676,602.09. It was gladly received.

The Second church, Florence, S. C., has called Dr. W. B. Oliver, of Mt. Olive, N. C. He has accepted the call and will enter the field January, 1915. For several years he was pastor of the First church in that city.

Last Sunday was a fine day with the church at Clarksdale. Two splendid young men united with the church. The congregations were large and apparently much interested. Nearly every Sunday we have additions.

Superintendent A. T. Jamison, of the Baptist orphanage of South Carolina, reports a debt of \$9,000 for the needs for the year. He says he "never circularized more widely nor worked harder for financial results."

Evangelist Giles C. Taylor, of Prestonburg, Ky., recently closed a great meeting at Berea, Ky., in which sixty-two were added to the church—thirty by baptism. E. B. English has been pastor there for sometime.

Rev. Lewis Holland, of San Antonio, has given a sum of money sufficient to found a lectureship in the Southwestern Baptist Theological Seminary. Dr. Geo. W. Truett is chosen to deliver the first series under this foundation.

The women mission workers of Texas raised a total of more than \$206,000 the past year, and showed a steady increase in all departments in spite of the financial stringency. They laid next year's work out on a basis of \$250,000.

President J. C. Hardy made a splendid report to the Texas Convention of the condition of Baylor College. He has refused more than once a \$10,000 position with a school having a large endowment. But he says he came to Texas to stay.

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In the simultaneous meetings held by the Home Board evangelists at Richmond, Va., Evangelist F. D. King assisted at the Pine street church. There were 206 additions—165 by baptism. The greatest revival in the history of the church.

For many years no attention has been given to a Thanksgiving service in Clarksdale, but last Thursday a fine congregation gathered at the meeting house and the worship was inspirational. A good offering was taken for the orphanage.

The Baptists of Alabama gave the past year \$23,948 for State missions. The board reports a debt of \$9,674.15. The convention met at Selma. Dr. Geo. B. Eager represented the Louisville Seminary and raised \$1,400 for the students' fund.

The General Association, of Kentucky, at the late session at Somerset, adjourned to meet in 1915 at Jellico, Tenn.—the first time it has ever occurred. Jellico is on the line between Kentucky and Tennessee. The Baptist church is in Tennessee.

Dr. J. B. Cranfill states that the book on "Hebrew Monarchy," prepared by the lamented B. H. Carroll, is now on the press, and the manuscript of "The Acts of the Apostles," "The Epistles of Paul," and of other writers have been prepared for the printer.

BAPTISTS OF GREAT BRITAIN.

The Baptist Missionary Society, of Great Britain, sends forth an earnest appeal, asking that Baptist people not only keep up their contributions, but increase them so that help could be given to the missionaries of the continental societies, who are entirely cut off from support. In the October issue, the Herald says: "There have been, during the month, many indications that the attitude taken by the committee has the ap-

proval of our constituency. Many of the communications that have reached the mission rooms have conveyed expressions of sympathy and assurances of support."

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Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water, and in a short time was cured." Mr. Rhodes, of Virginia, writes: "Please send me ten gallons Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

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THE HAPPY BAND AT TWILIGHT.

(Continued from page 11.)

"Sayonara" (farewell), upon departure.

"Home again."

What a magic power was in the word of the guide. Few minutes were required for the journey. They were again in the parlor, and there were Aunt Rose and Mrs. Baskette.

"Now, boys and girls," said Aunt Rose, "let us sing. I want a special arrangement. Albert, you stand on the stool and hold the American flag; Andrew, you stand on the table and hold this large white flag with the red cross in the middle; all the others group around these and hold the flags, representing other nations, which Mother Martha has just given you."

"Hold up the flags of all foreign nations, while we sing one stanza, thus:

"The world for Christ we sing,
The world to Christ we bring,
With loving zeal;
The faint and them that mourn,
The sick and overborne,
Sin-sick and sorrow worn,
Whom Christ doth heal."

"Then hold up over these flags the American flag and sing 'America.' Lastly hold up the white flag with the red cross, point all flags to this one, and sing, 'Alas and did my Savior bleed,' or 'At the Cross.'"

When these directions were thoroughly understood, Aunt Rose went to the piano and softly played, while Mrs. Baskette stood off and watched the effect.

Truly, the twelve true singers at twilight were taking in native land, all the world and the heavens in their songs and hearts.

At the close Aunt Rose unconsciously bowed her head and said: "Amen."

A holy hush had fallen on the band, for they felt as if a real prayer for them had been uttered and heard in the Far-Off Quarter Above.

DAINTY COOK BOOK FREE.

We are mailing free our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp we will also send you a full pint sample of KNOX GELATINE, or for 15c a two-quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

GOOD NEWS FROM GLOSTER.

Since Rev. G. S. Dobbins took charge of the First Baptist church here the second Sunday in June, there has been added to our church fifty-three members—forty for baptism. Thirty-seven were baptized last night. Three stands over for baptism. This leaves thirteen who came in by letter. A revival or evangelistic spirit has been alive in our church since the coming of Brother Dobbins. The church was planning to have evangelistic or protracted meeting with help for Brother Dobbins during the fall, but Brother Dobbins was taken sick and

had to go to Hattiesburg for an operation for appendicitis which confined him there for three weeks, which interfered with the church's plans for an evangelistic meeting.

There have been additions to our church nearly every service since Brother Dobbins has been able to conduct services, after his return from Hattiesburg. The time seemed ripe for revival services, and the church and Brother Dobbins thought best to have preaching every night during the last week. Brother Dobbins preached, which resulted in the baptism of the thirty-seven last night, with the other additions mentioned above. I do not think there was ever more people in the church than there was last night to witness the baptism and the closing service.

The gospel was presented to our people in simplicity and power and all felt its force and many felt the importance of embracing its terms. One of the distinguishing features of all the services held by our pastor is the prayer services. Never was there more of the young people enlisted and never as many that remained for all the services of the church as now. When it comes to giving to all the interests fostered by our denomination, the whole church knows what Brother Dobbins gives. He leads and the balance follow. Brother Dobbins came to us in June, after spending four years at the seminary in Louisville, Ky. He graduated at Mississippi College and was raised at Hattiesburg. Between \$3,000 and \$4,000 have been subscribed recently by our congregation for repairs and improvements of our church. Work is to commence on it in a few days. Sunday School facilities will be much improved by the improvements to be added.

Respectfully,
R. S. McLain.

STOP'S TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

UNDER THE SHADOWS.

I have recently recovered from an eight weeks' spell of malarial fever. Many times I wondered if I would be called to pass over to the Beyond, for death seemed so near I could almost feel his icy breath. The dear Master spared my life for some purpose, I know not what. My soul yearns though to live a more consecrated life and to devote the remaining days entirely to His service.

During the illness I received so much gentle, loving care, so many kind and thoughtful deeds and such patient watching that I wondered why I was so blessed. It would be pleasant to send a sweet message to every one and tell them how full of tenderness my heart is. I hope the Savior will one day say to all of them, "For as much as ye did it to one of the least of these, ye have done it unto me."

During this interval the church and Sunday School held the usual services and made some progress in the higher life. Death claimed one

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of our dearest and best members—Mrs. Vic Mendrop—a woman of sterling Christian character.

We would love to send a word of cheer and sympathy to Dr. Johnson who has been so long ill. Surely his glorious work is not ended yet. May the angel of health bring the life elixir.

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Your most thorough investigation of my methods and results is invited. Will gladly furnish names of highly esteemed Missions, physicians and business men who know and endorse this institution. Testimonials and photographs of former patients who gratefully acknowledge cure of obstinate cases. Graduate physician, New York hospital experience in connection. Correspondence solicited. **TUCKER'S SANATORIUM, Dr. J. D. Tucker, Specialist, in charge, Dr. J. N. Tucker, deceased, former Physician, Miss., Office 402 Helix Building.**

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Cured to stay Cured

By one who had it.

My Dear Reader:—1911. I am an old lady, nearly 90 years old. My life's work among the sick is nearing its end. At the age of 50 I was terribly afflicted with rheumatism; I suffered untold agony for nearly five years. I have been a herbalist, nurse and student of roots and herbs for nearly 70 years. I diagnosed and formulated a cure that cured me, and it never returned. I have treated nearly 7000 rheumatic sufferers, some of the most pitiful cases imaginable; I effected cures in practically every case. I want you to read my treatise on the "cause and cure" of rheumatism. "Don't suffer! It is easy to get well. My treatise is FREE; send for it to-day; you will then know what to do, and how to do it."

Sincerely yours,
Lydia E. Small

R 24 Fenway Station, Boston, Mass.

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The Baptist Record, Jackson, Miss.

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MISSION NOTES.

American Baptists and War.
Of the effect of war on the missionary work of his denomination, Dr. Fred P. Haggard, of the American Baptist Foreign Mission Society, says:

"While there are many Baptists in the several countries of Europe, we are related directly or indirectly only to those in France, Germany, Sweden, Spain, Russia, Finland, Denmark and Norway. To our deep regret, we contribute to the work in these lands very small sums as compared with that appropriated to our missions in non-Christian countries. It seems almost needless to add that Baptist work in the countries at war is absolutely demoralized. The churches are disorganized, since the laymen and many of the pastors are at the front. Thus far we have no information of property destroyed."

"The sending of new missionaries has not yet been affected to any degree. We have experienced difficulty in making satisfactory sailing arrangements because of the frequent cancellation of steamships and the abandonment of regular schedules, but our missionary parties are sailing without difficulty, both eastbound and westbound, and some of the missionaries who sailed during the early part of the war have already arrived at their destination."

"We have not found any difficulty in the transmission of funds greater than that experienced by all commercial houses. The Standard Oil Company has agreed to transmit the funds of missionary societies which find themselves unable to make the usual arrangements."

"It is still too early to forecast the effect of the war upon missionary contributions at the home base. Our situation at present may be described as normal, being almost identical with that of a year ago, but since no one can forecast the outcome, we are taking every necessary precaution to enable us to close our fiscal year next March without debt."

Missionary O. P. Maddox writes from Rio, Brazil:

"The evangelistic work never was so encouraging as now. There has been such eagerness on the part of the people for the gospel. Nearly every church is busy in rejecting, receiving and taking care of new members. Some are baptizing five, ten, fifteen and even thirty a month. Out in the interior of the state of Rio I was preaching a few nights at a certain town and the last night more than fifty came forward for prayer, saying that they accept Christ."

The foreign mission boards of the United States, some eighteen in number, because of the difficulty in transmitting funds to parts of the world involved in the present war, have arranged a plan by which this can be done through one agent, and the assistant treasurer of the board of missions of the Episcopal church, E. Walter Roberts, because of his long experience and well-known ability, has been unanimously chosen as that agent.

The churches of the Atlanta Baptist Association reported at the annual

Mississippi Woman's College

We are now in the midst of our third session with increased attendance and greatly improved equipment. Our new Administration Building is the last word in college architecture. In addition to regular college courses the students are trained in denominational, church and Sunday School work. If you desire your daughter to receive a standard college education, to be developed in Christian graces, to be a more loyal because a better informed Baptist, send her here. For new catalog, address

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J. W. Provine, Ph. D., LL. D., Pres.

CLINTON, Hinds County, MISSISSIPPI

MERIDIAN, FIFTEENTH AVE.

Recently we closed a protracted meeting at the Fifteenth avenue church in which Rev. W. E. Farr preached eleven days. Brother Farr was a member of our church and Sunday School when a youth, hence had a great many friends of other days to hear him. Our people were greatly pleased with Brother Farr's plain, earnest spiritual preaching. Twenty-seven members were added to the church; fourteen baptized. This makes 400 I have received into this church in the last eight years. In the past three years we have

baptized 60

Received by letter 93

Total 153

Home uses \$6,498.33

For others 3,492.88

For the eight years' pastorate, received by baptism 156

Received by letter 234

Total 400

Home uses \$20,417.75

For others 6,214.13

Total \$26,631.88

Included in the amount for home uses is the enlarging of our church house and Sunday School rooms.

I. A. HAILEY.

Meridian, Miss.

FROM BROTHER SAMPLE.

"What will Brother J. R. Sample do with Editor I. J. Van Ness, of our Sunday School Board and all other commentators on the Lord's Supper

if the suppers mentioned in John 13 and Matthew 26 are not the same? They must be the same in order to get Judas out of the way. The plain statement of the book that they are not the same goes for nothing."

From the "News in the Circle" column of The Baptist Record.

About the only thing that I can do is to ask the editor of our Sunday School Board and all the other commentators on the Lord's Supper, what they are going to do with Matthew, Mark and Luke who testify that Judas was there, and none of them testify that Judas left the room during or prior to the Lord's Supper. In the meantime, let us remember that John says nothing about the Lord's Supper.

J. R. SAMPLE.

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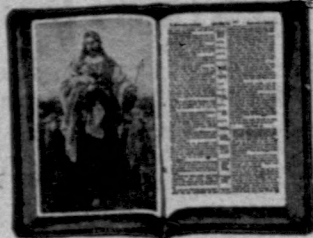
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Judah's posterity.

1. CHRONICLES, 2.

53 Duke Kénáz, duke Téman, duke
Mibzar,
54 Duke Mádíel, duke Íram.
These are the dukes of Edom.

CHAPTER 2.

1 The sons of Israel: 2 The posterity of Judah by Tamar: 13
The children of Judah: 14 The posterity of Judah by the daughter of Shimon:
15 The posterity of Judah by the daughter of Zerah: 16 The posterity of Judah by the daughter of Zerah:
17 The posterity of Judah by the daughter of Zerah: 18 The posterity of Judah by the daughter of Zerah:
19 The posterity of Judah by the daughter of Zerah: 20 The posterity of Judah by the daughter of Zerah:

THESE are the sons of 'Israh-el:
Reuben, Simeon, Lévi, and
Judah, Issachar, and Zebulun,
Dan, Joseph, and Benjamin,
Naphthali, Gad, and Asher.

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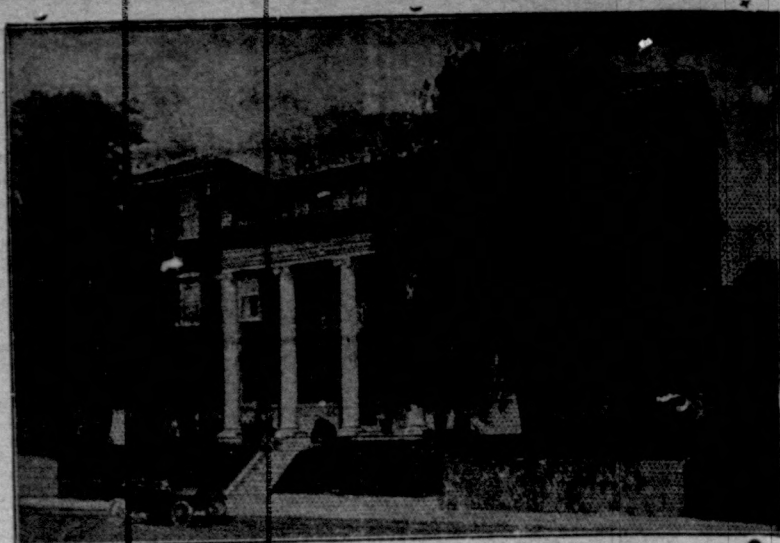
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ROBERT J. BURDETTE.

On November 19, Robert J. Burdette, a Singer of Songs, a Lover of Laughter, an Uplifter of all that is good and pure and holy, went to his eternal home. Some years ago he gave to the world the following poem, which tells in large measure of the faith that made his life the blessing and the benediction that it was:

When My Ship Comes In.

Somewhere out on the blue seas sailing,
Where the waves dance and spin;
Beyond the reach of my eager hailing,
Over the breakers' din;
Out where the dark storm clouds are lifting,
Out where the blinding fog is drifting,
Out where the treacherous sand is shifting,
My ship is coming in.

Oh, I have waited till my eyes are aching,
Day after weary day;
Oh, I have hoped till my heart was breaking,
While the long nights ebbed away;
Could I but know where the waves had tossed her,
Could I but know what storms had crossed her,
Could I but know where the winds had lost her,
Out in the twilight gray

But though the storms her course have altered,
Surely the port she'll win;
Never my faith in my ship has faltered,
I know she is coming in.
For through the restless ways of her roaming,
Through the mad rush of the wild waves roaming,
Through the white crest of the billows combing,
My ship is coming in.

Breasting the tides where the gulls are flying,
Swiftly she is coming in.

Shallows, and deeps, and rocks defying,
Bravely she is coming in;
Precious the love she will bring to bless me,
Snowy the arms she will bring to caress me,
In the proud purple of kings she will dress me,
My ship that is coming in.

White in the sunshine her sails will be gleaming,
See, where my ship comes in;
At mast, bow and peak her colors streaming,
Proudly she is sailing in;
Love, Hope and Joy on her decks are cheering,
Music will welcome her glad appearing,
And my heart will sing at her state-ly nearing,
When my ship comes in.

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The Old Standard Grove's Tasteless
chill Tonic is equally valuable as a
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well known tonic properties of QUININE
and IRON. It acts on the Liver, Drives
out Malaria, Enriches the Blood and
Builds up the Whole System. 50 cents.

THE VICTORY.

An astonishing thing is that these converted people in Central Africa have a kind of technical phrase for the death of Christ. Whenever they talk about the death of Christ, they always speak of "the victory of Golgotha." Before leaving Africa, I said to one man, "Now before I go to England, just you tell me what that means. I cannot understand it. When the very God became very man and died the death of a felon, I cannot understand how you people see anything but defeat in it." He took a little bit of stick and held it up and said, "Here is the cross." Then he took another little bit and laid it across the first one and said, "Just here at the cross, where Satan did his very, very worst—just here, just then, God did His very, very best." At the cross the very worst and the very best met.—From Dan Crawford.

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, DEC. 10, 1914.

NEW SERIES, VOL. XVI, NO. 50

KINGDOM BRIEFS

Those who have a mind to work ought to work it.

A tabernacle is being built in Philadelphia for the Billy Sunday meeting, to seat 20,000 people.

W. E. Farr was taken with appendicitis while in a meeting in Bastrop, La., and returned home, to Columbia. He expects to come to the Baptist Hospital this week. Later: Is doing well after operation.

All the women's mission societies would help the cause by ordering a number of "Keep My Money" from David Patrick MacMillan, of Clinton, and selling them.

Brother F. B. Taylor, of Hopkinsville, Ky., is being used of God as a singer in a meeting at Dawson Springs. He could be secured for similar work in Mississippi in January or February.

Brother C. E. Welch, one of our Mississippians in Texas, has had a great year of blessing as pastor of the First church, Yoakum, where over 300 have been added to the church in twelve months. We need him in Mississippi.

A letter was sent out to the negro churches in Bolivar county by the moderator which has the ring of true manhood and Christianity. He denounces lawlessness and laziness, exhorts them to help in education and soul-winning. This is sound doctrine for white people as well.

Dr. E. B. Pollard, a brother beloved of seminary days, becomes contributing editor of the Baptist Commonwealth, the organ of Pennsylvania Baptists. He was already president of the publishing company. He urges in a leading article that it is unscriptural to have more than one Baptist church in any city.

Missionary J. G. Chastain is holding a meeting with the Mexicans in Gonzales, Texas. He preaches in the little chapel every night and does house-to-house work every day. On Saturdays he preaches in the street on the public square to the throngs that come in from the surrounding farms and ranches. Large numbers of these people are refugees from Mexico on account of the war, and never heard the gospel before. May the good Lord touch their hearts and save their immortal souls.

One "power of an endless life" is that it furnishes ballast for this life in time of stress and storm. That was what kept Job from going to pieces in the midst of his suffering and losses. He believed in God and he had the assurance of immortality. He could say "I know that my Redeemer liveth, and at last He shall stand upon the earth. And after my skin, even this body is destroyed, then without my flesh shall I see God; whom I, even I, shall see on my side, and mine eyes shall behold, and not as a stranger."

Your list of books of many publishers will be carefully handled (and much postage will be saved you) by sending your order to The Baptist Record Book Store, 160 East Capitol Street, Jackson, Miss.

Baptist Men's Convention,
Meridian, Miss.,
February 9th-11th.
Arrange to be present.

A printer with a linotype machine can use the metal "slugs" again for making up new matter for publication only when he runs them through the smelting furnace and brings them out ready to be restamped. That's about the only way an old sermon can be used effectively. Truth of it is, the Christian himself has to be remolded for each day's duties and experiences. The inward man is renewed day by day.

We are grateful to those who have answered the distress call in the last issue of The Record. There are others who have had it in their hearts to do so, and will. We urge that you take it up immediately, sending renewal and securing others. Real and imminent danger threatens the paper, and our good friends whose renewals are now due can give the needed relief. We ask that everybody who is not taking the paper be notified of the special offer for this month to secure the paper for one year at half price, and be urged to take advantage of it.

The deacons of the Baptist churches at Laurel seem to have had a day of their own, with the exception of one speech by Rev. L. G. Gates. The meeting was at West End church. The deacons who spoke were Earl Palmer, Goode Montgomery, D. A. Scarborough, E. D. Hurst, J. W. Harper and C. M. Leggett. The pastor says every man filled his place. It is good to see them speaking out in meeting. We suspect that Pastor Parker, though invisible on the program, staged the whole matter.

Brother Zeno Wall reports: The campaign in Chickasaw Association goes fine. Brethren Phillips, Russell, Chandler, Edgar Holcomb, Nelson, W. B. Holcomb, and others are doing good work. They are well and happy and their messages have the right ring. The meetings are being well attended. Much good is being accomplished.

A meeting of preachers of all denominations in the western part of New York State was held in Rochester, December 7-9, discussing "The Church at Work for the Community, the Nation and the World." The new feature of it is that organized by the laymen's missionary movement.

J. B. Polk has been recalled at Amite City, La., and will remain.

Revs. C. C. and R. R. Jones came with their father to the Baptist Hospital for an operation last week. He is reported doing well.

A copy of the Annual of the Louisiana Baptist Convention, held November 12-16, was received December 4th. Quick work and every way creditable.

In the evangelistic campaign in Roanoke, Va., there were eighty-five additions in the church where J. W. Hickerson labored; in Richmond, forty-one. He is now in Louisville, Ky.

While Rev. M. R. Cooper was visiting in Mississippi, his church house in Crewe, Va., was destroyed by fire. Loss, \$19,000; insurance, \$4,000. He says, "As one man, the church has arisen to rebuild."

A lady who hears with great difficulty at church last Sunday, said she didn't hear the preacher say a word but "Christ." Physically at least he was putting the emphasis in the right place.

Dr. A. B. Kelly, of Yazoo City, has volunteered to look after the subscription list of The Record there gratis during December. We deeply appreciate this, and wish there may be a thousand more like him.

The Baptist Record sounds a clear note for a seminary in New Orleans. It says those we have are doing their best, but there is need for more. There is unmistakable need for more, if we are to train leaders for our 22,000 churches.—Baptist Standard.

This has a merry sound and many will rejoice with him. Brother J. D. Franks, pastor at Durant, will be married on January 14th to Miss Sarah Graham Nance, of Ripley. It is an assurance of increased joy to both and their friends wish them growing and lasting usefulness.

Dr. Bond, who resigned at Aberdeen, may be addressed at 68 Washington street, Nashville, Tenn. He is completing another book for publication, after which he plans to attend the University of Chicago doing research work for still another book which he hopes will be his magnum opus.

The Bible says something about not working an ox and an ass together, also against sowing a field with diverse seeds, and against making a garment of different materials, such as wool and linen. Those who are trying to make a conglomerate federation of churches of all sorts might do well to take heed to this admonition. For verily He saith not these things for the sake of the ox and the ass.

The book you saw advertised in any publication, you can get in many cases more promptly from The Baptist Record Book Store 160 East Capitol Street Jackson, Miss.

CONTRIBUTED ARTICLES

THE HOLY SPIRIT, A GUIDING SPIRIT;
USURP NOT HIS PREROGATIVE.

O. D. Bowen, Gulfport, Miss.

In a former article, the writer affirmed that the Holy Spirit is the agent and executor of the purposes and plan of the Triune God in carrying out the stipulations of the covenant of redemption; that He is a guiding Spirit and guides those under His influence into every good work; that He impresses the mind, opens the way and guides into fields of gospel labor both at home and abroad. This being true, then the writer enters a protest against several human attempts which tend towards a usurpation of the prerogative of the Holy Spirit as a guiding Spirit.

1. He enters a protest against the pressure sometimes brought to bear upon the minds of young ministers, especially in our theological seminaries and upon the minds of Christian girls in our female colleges to the effect that they ought to enter mission fields as missionaries. He would as soon go among the laymen in our churches and insist that they enter the ministry. Let the Holy Spirit do the impressing and guiding and no mistakes will be made. We believe that some are called by the Holy Spirit to labor in home and some into foreign fields, and some into one foreign field and some into another. "Separate me Barnabas and Saul to the work whereunto I have called them," said the Spirit to those prophets and teachers which were in the church at Antioch, and note the record of the work of those Spirit-called men. Let the Spirit do His office work today as He did then. Is there a pressing need of more laborers? Then listen to the voice of our Lord and heed and obey: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

2. He also enters a protest against the idea of an enlistment campaign that would go among the churches and endeavor to enlist young men in the ministry. Do we believe in a special divine call to the ministry? If so, then let the Holy Spirit do the calling and the enlisting and this He will do if we recognize and honor Him and prayerfully depend on Him. From a man-called ministry may we be delivered. (Note—The writer would not be understood as denying that the Holy Spirit may use a human factor in making His call to the ministry, for he believes He does sometimes do so; but this admission is foreign to the error against which he protests—that of persuasive arguments, heated religious excitement or high pressure methods.) It is proper to speak with young brethren concerning their impressions to preach the gospel, and if we or especially the church to which they belong, are impressed that it is a divine call why, then encourage them to respond and aid them to go forward.

3. He cautions Christian parents not to tell their little boy that they want him to be a preacher if he should live to be grown. It may be that the Lord will not call him into the ministry and the impressions made upon his mind by his parents may influence him to choose the ministry as a profession. Christian parents may pray that it may please God to make a preacher of their dear boy and He may do so, to the joy of their hearts. Bear in mind and never forget that God, the Holy Spirit and He only can exercise the right to call men into the ministry. Who art thou, O mortal man, that would usurp His prerogative?

On Calling Pastors.

In the matter of calling pastors, the Holy Spirit has been ignored by some churches and pastors and human wisdom depended upon. No church ought to proceed to the call of a pastor without having prayed for the guidance of the Holy Spirit, nor should a minister accept a call before he has prayed for divine guidance. When the Holy Spirit has been honored thus by both parties and a union between them is effected, it is of God, and sacred and will be lasting and happy and prosperous. The pastor may proceed with confidence to feed the flock of God "over which the Holy Ghost hath made him the overseer." O happy church! O happy pastor, and a long pastorate. This is the proper place for the writer to express the opinion that hardly too much can be said against the "annual call," which some churches seem to delight in, and so does the devil sometimes. How and when it originated one would like to know. It is an abuse of the God-given freedom of independence and democracy, and the writer does not hesitate to say that the annual call has done more harm to both ministers and the churches than has any other one thing with which they have had to do. He could write an article on its sad history. He dismisses the subject along with its train of evils and with the prayerful wish that the annual call may pass away forever, for he is confident that the Holy Spirit does not call for the election of a pastor every twelve months.

Alas, alas, how prone we poor mortals are to forget God and to take matters pertaining to His kingdom into our own hands and go forward, guided by our own fallible wisdom. Need we wonder that the Holy Spirit is grieved away, and that we are left to reap the evil fruits of our own misdoing. How many and how often have individuals and churches felt and spoken and acted in line with the expression of the twelve disciples at Ephesus, when they said to Paul: "We have not so much as heard whether there be any Holy Ghost."

The present is an age of progress and Baptists have struck a wave and how glad we ought to feel when progress is in the right direction, and how sad when it is not. The cry is heard, "Push the kingdom," and is

all right, provided that the Holy Spirit is depended on to guide the pushers along the line of Holy Scripture. Perhaps some young theological hurrah progressive may, after reading this article, flippantly exclaim: "What old Hardshell Baptist is this writer? What a back number he is!" If any such youngsters there be, then the writer charges them to "tarry at Jericho until their beards are grown," and will reply to them as he did to a cultured lady sometime ago, who had been reading "new thought" and what not, and, looking him in the face, said, "Mr. Bowen, are you broad in your religious views?" to which he made reply, "Yes, madam, I am as broad as the Bible is and just as narrow." Nothing more was said. As to being a back number, he is glad he is one, and the number dates as far back as New Testament times, which is too far back to suit a multitude of people.

This aged minister, the writer, prayerfully wishes that the present and coming generations of the people of the "One Lord, one faith and one baptism," may stand firmly upon the Holy Scriptures and contend earnestly for the truth written therein and with undying loyalty to Christ, and without a shadow of compromise, go forward in obedience to His great commission, and depending upon the presence and guidance and life-giving power of the Holy Omnipotent Spirit, who will overturn, overturn until He comes, whose right it is to reign forevermore. Amen.

ALIEN IMMERSION.

T. A. J. Beasley.

IX.

Is there a single precept in the Bible which requires, authorizes, or even permits a man to baptize others when he himself has never been baptized? And not only has never been baptized but refuses to obey the command to believe and be baptized. This writer has read, re-read and studied the arguments in favor of alien immersion as set forth by J. L. Waller, R. Fuller, Johnson, A. P. Williams and C. C. Brown. They have done the best that could be done for the subject. It is our candid judgment that they have signally failed to sustain their position. One is impressed, if not astonished, at their inconsistency and scant use of the Scriptures. And even the Scriptures used seem to this writer to have no bearing as to the proof of their contention. When one has some theory of his own to defend, and goes to the Bible to get his defense, he is very liable to warp the Scriptures. The right way is to go to the Scriptures with an unbiased mind and heart to learn, through the aid of the Holy Spirit, what God has to say to us, and what He would have us do and be. Having shown that the great commission not only does not authorize alien immersion, but clearly forbids it, let us now look at the examples of the administration of baptism as recorded in the Scriptures, and see if they lend any aid to alien immersion.

1. John the Baptist is the first baptizer with whom we meet in the New Testament.

Who sent John? John 1:6, "There was a man sent from God, whose name was John." John was therefore, sent of God. What was John to do? Luke 1:17, "To make ready a people prepared for the Lord." Note, John did not do the preparing; God did that. But he made them ready. How did he do it? (John 1:33.) He says that he was "sent to baptize." His sole authority was from God, and John did not even have the right to commission any one to baptize. Hence the so-called re-baptism in Acts 19. Some one says, "But John was not baptized." Sure Adam had no mother, either. Just as well say that Adam was not a man because he was not born of a woman, as to say that John's baptism was not Christian because he had never been baptized. There had to be a beginning. Let Pedobaptists show us the same authority that John had and we will accept it.

2. The second case is that of the disciples of Jesus as recorded in John 3:22 and 4:2. The Scriptures state plainly that Jesus did not baptize any one, not even babies. The disciples of Jesus did the baptizing, and certain it is that it was at His express command.

3. The next example is the first under the commission. It is recorded in Acts 2. The apostles were the preachers. They had been commissioned to "go and preach and baptize." Is it not certain that they did the baptizing for the Jerusalem church at the great Pentecostal revival?

4. The fourth example is that of the Samaritans as found in Acts 8. Both men and women, who believed, were baptized. Who baptized them? Philip was the preacher sent out from the Jerusalem church, under the authority of the commission to "preach and baptize." Philip was the preacher under the commission. Is there a suspicion of a doubt that he was the baptizer also? Who would ever dream of saying that some unbaptized Pedobaptist came along and did the baptizing for Philip?

5. Another case is found in Acts 8. The case of Philip and the eunuch. Philip preached to him Jesus, and when the eunuch was saved, Philip baptized him. By what authority? By the authority of the commission as delivered to the Jerusalem church under whose jurisdiction these first missionaries went out. A Scriptural church can send a man out to baptize just as it can send him out to preach but let it be remembered that the authority to do either can never be taken out of the hands of the local churches. No man-made organization can ever authorize any one to preach even, to say nothing of authorizing him to baptize. No alien immersion in this case. But let us proceed.

6. The next example is the case of Saul of Tarsus, found in Acts 9. Who baptized Saul? Ananias was commissioned of the Holy Ghost to preach to Saul, to open his eyes, through the power of Jesus, and to appoint some Pedro to baptize him? When Ananias said, "Arise and be baptized" who would you naturally think did it? Ananias was a Christian, a preacher, and without doubt was himself a baptized man. No one would ever think anything else of him. un-

less it be someone hunting for something to sustain a man-made theory concerning baptism.

TRAGEDIES OF THE PULPIT.

By William Thomas Tardy.

I do not mean moral lapses. They are tragic indeed but they are few and far between. I do mean, however, results that follow in the wake of the terrific stress under which the modern preacher lives. It was one time thought that the pastor led a placid, calm and sheltered life; that his calling protected him from the storms and passions of men and that the strife of the world beat harmlessly above his canopied head. He was popularly supposed to be a being apart from the strident conflict of the affairs of men. Then it was opined that in contemplation of holy things he mellowed beautifully and grew old slowly.

These hoary misconceptions are sadly untrue of the minister of today. He now goes at a most terrific speed. He is a slave of the church, the pack-horse of the denomination and the man-of-all-work of the public at large. His study is no longer an oratory but a business office running at high tension. This office is the clearing house for the community and the counting-room of the church. He must be pastor, preacher, evangelist, teacher training master, Sunday School expert, minister of finance for the church, social mentor, and a hundred other things thrust upon him because he is willing to slave. These multifarious duties crush the individual man all over the land. Physically and mentally wrecked ministers are pale and gaunt, and helpless and hopeless. The modern church is a task-master that would excite the envy of the slave-driver of an Egyptian Pharaoh. It buzzes with organization and hums with activity. It has an anaconda maw for the best life and blood that the preacher can give. He is in the maelstrom. He finds the task unbearable and unescapable. The demands on his strength are insistent and incessant.

Premature deaths are now frequent among over-worked ministers. Last spring I stood before one of the finest church buildings on Fifth avenue in New York City, and while looking at that noble structure, the memory of the fate of two former pastors saddened my heart. One was so over-worked that upon reaching Europe on his vacation, his frazzled nerves unhinged his mind, and he took his own life. His successor, a few years later, died one Saturday night of over-strain just as he had finished the sermon that was to be delivered the next morning. On this same trip I worshipped in a Baptist church whose famous pastor died just as he reached France on his last vacation. I have known two brilliant Baptist ministers in Texas who were both confined in an insane asylum before they were fifty years of age; and on this line I could proceed with a gruesome recital indefinitely.

Is it not time that there was a reconstruction of our whole system? Is it necessary that ministers perish by wholesale that the

churches may prosper? Were it not far better to let the pastors give themselves to the ministry of the Word, while others serve tables? Is it not an economic waste of the most sinful and most extravagant sort to so ruthlessly sacrifice the leaders? Would it not pay the church in every way to conserve the lives and energies of the generals of the armies of the Lord? Brethren, let us think upon these things.

MISSION METHODS AND THE KOREAN REVIVAL.

T. F. McCrea.

As many readers of The Baptist Record know, during the past two years I have written a number of circular letters pointing out the failure of the subsidizing method in missions, now in use in China and other mission fields, to establish an indigenous, spiritual Christianity and urging a return to New Testament principles and methods. As Dr. E. M. Poteat truly said in his address before the Southern Baptist Convention during the Judson centennial celebration: "Our task is to plant an indigenous Christianity throughout the world—a Christianity that can stand on its own feet." In those letters I furnished abundant evidence to prove that the unwise use of large sums of foreign money in furnishing native workers, equipment, education, etc., had made the native churches dependent, unspiritual and altogether unfit for the mighty task of evangelizing China. Our mission work in China after over a hundred years of work and the expenditure of many millions of dollars, is still almost wholly a foreign enterprise. Apart from the work which the foreign missions initiate and finance there is little work that is the fruit of the indigenous Christian life of the Chinese themselves. This is not only unfortunate from the standpoint of efficiency, the fact that enormous sums of money have been unwisely expended, but is still more unfortunate in the stifling of the spiritual growth of the Christians. We have robbed them of their spiritual heritage in Christ Jesus. Of course no one has done this intentionally. This mistake has been made with the best of intentions by some of the noblest men who ever lived, but the mistake, in spite of good motives has been disastrous.

Since writing those circular letters, I have learned that the New Testament method has been used in Korea from the beginning of the work there with the most glorious results. A member of the Presbyterian mission here in Chefoo was compelled to leave China last spring on account of poor health and he went to Korea for a rest of two months. While there he made a close study of the work and its results. He came back to Chefoo on fire with the wonderful results obtained there in establishing an indigenous, Spirit-filled native Christianity. He gave an address before our missionary prayer meeting here, which he later repeated before our North China mission, in which he told us of the methods used in Korea, and the great revival which has swept hundreds of thousands

(Continued on page 7.)

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EDITORIAL.

We give up long before God does, in most cases. Through eternal ages His ceaseless purpose runs. He is a God of infinite patience and holds them up on with a deathless determination. He sees to the end and plans it all. So also is His desire and effort to save men. Preachers sometimes get impatient and are ready to quit, or resent men's indifference by saying harsh things in a petulant spirit, long before the Lord gives over. But there are times when God gives them up and ceases to work to save them or preserve them from moral decline and ruin. Three times in as many successive sentences in the first chapter of Romans, Paul uses the solemn sentence of doom, "God gave them up."

It is all the more solemn in that there is in it the pain of reluctance in the heart of God. He did not deliberately cast them off, did not drive them from His presence or reject their approach or efforts to come to Him or learn of Him. Every effort had been made to draw them, to hold them, to enlighten and preserve them from a fatal departure from God. The evidences of His power and divinity were on every hand; His presence and wisdom were attested by the world without and a rebuking or approving conscience within. Nothing availed, and God gave them up.

It is the worst sentence that could fall upon them, the final letting go of God, all restraints removed, all that bound them to Him and righteousness severed, all hope of return gone. The latter half of the first chapter of Romans is the most awful picture in the Bible, and there is none out of it that outlines the condition of a lost world with such sadness. That it is a true description is proven by heathen writers who lived in the same age with Paul in this same city of Rome. Also by present condition of the heathen world. A Hindu told a missionary that he knew this letter of Paul was a modern forgery, for no man 2,000 years ago could have written so accurate a description of things in India today as his found in these verses of Romans. It is an account of the state of man when God has given him up, so delicately expressed, but so hot with moral indignation and so grieved at sight of sin.

Each time Paul says, "God gave them

up," he gives the reason for it, and each time the reason is the same. It is the abuse of the knowledge of God that is given them. They "possess (hold down) the truth in unrighteousness," "knowing God they glorified Him not as God." "As they refused to have God in their knowledge." We are held accountable for all the knowledge of Him we have, or that is available. To refuse it or abuse it, not to do when we know, is the fatal step. "To him that knoweth to do good and doeth it not, to him it is sin." "If I had not done among them the works that no other does they would not have had sin; but now have seen and hated both me and my Father." It is having eyes and yet not seeing, ears and not hearing, that brings the fatal judgment. Take heed therefore how ye hear. Blessed are your eyes for they see.

Even of our Lord it was said that He learned by suffering (Heb. 5:8). He was in every essential respect a man, touched human nature at every point, possessed it and was possessed by it in all its experiences. In no place does this contact with us become more real to us than in the matter of His suffering. Often when we speak of His suffering we have in mind only physical pain. What He endured of bodily pain was possibly the worst that could be inflicted on man. The nerves in hands and feet are particularly sensitive and there could perhaps be no way in which they could be subjected to more awful torture than to be suspended on the cross for many hours. He endured it all, yielded Himself voluntarily to it when He could have turned away from it, or called legions of angels to His deliverance.

But physical pain, even in its intensest form is not the worst kind of suffering. It was far from the worst which Jesus endured. It was only a part of what He suffered on the cross, the smaller part. He was bearing the sins of the world on His heart. He was taking the place of lost man in the sight of God, so that God for the time being looked on Him as He would on a world of condemned sinners. It was an awful experience to be misunderstood of men, to be regarded as a criminal, classed as a malefactor, as one despised of men and forsaken of God. It is easier to bear bodily pain than mental anguish, to suffer ignominy and be crushed by the weight of soul sorrow. It was this that Jesus suffered in Gethsemane, and Gethsemane is the door to Calvary and the key to its interpretation. It was here that He said, "My soul is exceeding sorrowful, even unto death." Being in an agony (conflict), He prayed the more earnestly. It was necessary for an angel to strengthen Him. It was here He won the fight and was willing to accept the Father's will. It was hard to yield, hard to become obedient, but "He learned obedience by the things which He suffered."

Every child of God has to traverse this path who attains to His likeness. He was made perfect through suffering and we shall not be made perfect without it. We are not to shun it for it is His will, and His will is

our sanctification. When James and John asked for high seats in the kingdom, Jesus pointed and led the way to it through suffering. It was to drink His cup and be baptized with His baptism. Probably there is more suffering in the world today than for centuries, more of God's people in trouble than ever before. He is leading, let us follow Him.

There are many things to be learned by suffering. Perhaps the best is obedience. This will bring better knowledge of God, sweet experience with Him, more ready access to Him and greater likeness to Him. Trouble opens the door for God to come in. We are so prone to forget Him and when everything is undisturbed in our lives we neglect Him. But we join the psalmist in saying, "Be not far from me, trouble is near."

One of the benefits we are likely to get out of this present world war, is a new estimate of values. We are accustomed to speak of securities and realities as if there were certain things of unquestioned and permanent value. Present conditions make us realize how insecure are the properties we thought were unshakable, and how temporary and changeable are the things we thought of permanent value. Who would have thought that in six months' time the action taken in one or two cabinets in Europe would reduce the actual value of what we call real estate in Mississippi. It is as if a breath had destroyed thousands of acres of land. The sneeze of an emperor can blot the sun out of the financial sky. The first drop of bloodshed in Europe dissolves the solid foundations of credit in America. We may resent it, but we have to recognize it and submit to it and re-arrange our sense of values.

Back of it all the Lord is working. He would have us know that our conception of values is fictitious, that our foundation of material things false and may be blotted out in a moment. The things that are visible are temporal. The things that are spiritual are eternal. We have lived in earthly things and have forgotten that we are in the heavens. We have depreciated the things that are spiritual, forgetting that they alone are permanent. This is our opportunity in our lives to put the emphasis on the right place. We have been too much like the savages who valued glass beads and copper wire because they shone. We thought we were wiser than they, that we knew so much better because we made gold the standard and called dirt "realty." This is a good time to learn better. The faith is wiser that is able to make real the things hoped for and to see the Unseen. It maybe the end of the lesson is not yet, or that we may learn what it means when the Lord says, "Yet once more will I make to tremble not the earth only, but also the heavens, signifying the removing of those things that are shaken that those things which are not shaken may remain. Wherefore receiving a kingdom that cannot be shaken let us have grace whereby we may offer service well pleasing to God with reverence and awe."

Thursday, December 10, 1914.

Thursday, December 10, 1914.

WANTED.

Position to teach by young lady with five years' experience. Third, fourth or fifth grade work preferred. Employed, but will resign for personal reasons. Can begin new work on January 1, 1915. Address "X. Y. Z.," care Baptist Record, Jackson, Miss.

REPRESENTATIVES MEET.

The Home and Foreign Board representatives are called to meet at Clinton, Miss. on Wednesday, December 16, at 10 a. m. If you were elected to this position at the last meeting of your association, be sure to come, though you get nothing further than this notice.

C. C. PUGH, V-P. Home Board.

I. P. TROTTER, V.P. Foreign Board

MISSISSIPPI WOMAN'S COLLEGE.

Everybody at the college is elated over Hattiesburg securing the honor of the convention next year, and we are all looking forward to having one of the sessions in our auditorium.

At our first chapel in the new auditorium many friends from the city were present. Rev. E. D. Solomon read the Scripture and delivered a fervent prayer of thanksgiving. Then after musical numbers short addresses were made by W. S. F. Tatom, A. L. O'Brian, J. T. Christian, H. H. Webb, G. H. Galloway, T. S. Jackson, E. R. McCullough, and others.

Thanksgiving day was observed by services in the morning at which an offering was made for the orphanage. After the orthodox dinner, the afternoon was spent in various ways.

Our Sunday School is improving every week. Last Sunday the attendance was 215 and the number of Bibles, 201. We are trying to use the Bible in the class altogether instead of the quarterly.

The basket ball team is still marching on to victory, not having met a single defeat up to the present. The last victories were over the Prentiss High School, score 33 to 3, and over the strong team of the Sumrall High School, score 21 to 6.

Our next lyceum attraction is billed for December 11th, Mrs. Wm. C. Chilton, monodramatist.

Dr. and Mrs. J. L. Johnson, of Clinton, are honored guests of the college.

J. L. JOHNSON, JR.

The gift to give an appreciative person is a book or a set of books. Lists of books suitable for this purpose may be gotten by writing The Baptist Record Book Store, 160 East Capitol Street, Jackson, Miss. In writing, please indicate the character of books desired.

When you need books quickly, write The Baptist Record, Jackson, Miss.

THE BAPTIST RECORD

CONVENTION BOARD MEETING.

On December 1-2 the Convention Board met in Jackson in its annual meeting to formulate a kingdom program for the year 1915. It had received instruction from the convention which met in Oxford to lay out the work on a basis of \$43,000 and to institute some new departments of work looking to the development of our people for service.

At the annual meeting last year, following out the instructions of the convention, the board re-organized our State mission work, dividing it into departments and adding the department of enlistment. The board this year, as last, made its appropriations on the departmental basis. It emphasizes the fact that enlistment and Sunday School work are as much State mission work as is pastoral support or church building. These departments have been created by the order of the convention and are not to be thought of as agencies, but as departments of State mission work.

Following out this plan the \$43,000 set as the limit for 1915 was divided practically as in last year's appropriations, save that a slightly larger amount goes to church building. This was necessary on account of the extended appropriations made by the board some years ago; appropriations to be paid annually through a number of years. The appropriations to enlistment and Sunday School work are the same as last year. The debt brought over was included in this year's budget.

Since the convention year runs from November first to November first and the appropriations made by the board run from January first to January first, it is very difficult to make a statement, without going into details that might be confusing, that will exactly set forth the precise figures. Without going into lengthy details, the conventional year's work will be, in round numbers, as follows:

Pastoral support	\$15,000.00
Enlistment	6,000 00
Sunday School and B. Y. P. U. ...	3,500.00
Church building	8 000.00
Woman's work	2 000.00
Administration expense	5,000.00
Debt brought over	3,800.00

Total

The church building budget will be cut down after this year since some large appropriations made by the board several years ago and running through a series of years will have finished their course. Pastoral support still holds the principal place in our efforts. Most of the states in their state mission work are gradually reducing their appropriations to this department of the work and increasing their budgets in those departments which make for education and efficiency. The idea in every sphere of human activity today is self-help. Dr. Arch C. Cree has a most excellent article on "Crutches," bearing on this feature of our denominational work. It is indeed gratifying to know that a large number of the churches assisted in paying their pastor last year are not making application for assistance this year. It is discouraging, however, when we remember that out of the nearly three hundred churches asking for help to pay their pastors this year, nearly one hundred of them are long established churches and churches that had never asked for assistance before. The board found itself unable to assist many of these, for the reason that it did not have the funds. It became necessary to cut at every point in order to meet the absolutely necessary demands of the kingdom. Many churches could not be assisted at all; in fact the board was confined by the lack of funds to those points which could not possibly get along without assistance. The requests for help on pastors' salary were never so heavy as this year. This being due to the fact that we are passing through a financial depression which is making it difficult for every department of our work.

The three enlistment missionaries were elected on the same conditions as last year, that is that one-half of the salary and expenses be paid by the Home Mission Board. Their territory of work will remain as it was last year: Brother Cooper will be in the Delta, Brother Wall in South Mississippi, and Brother Harrington in North Mississippi.

The two Sunday School men, Brother Byrd and Brother Holcomb, were continued with the suggestion that Brother Holcomb spend more time doing distinctly B. Y. P. U. work.

The instructions of the convention with reference to a mission study course was taken notice of and provision made for carrying this instruction out. The corresponding secretary was instructed to prepare the necessary books and begin at once the work of organizing classes in all the churches, soliciting the support of the pastors. The first book, "The Bible Doctrine of Missions," will be ready about the first of January.

The secretary was also given special instruction to look into and study the "county agricultural high school" problem and help churches contiguous to these schools, that were not able to take care of the situation, to meet the demands made upon them. This is one of the most insistent and important mission opportunities now confronting us.

The board instructed the secretary to have prepared a series of denominational tracts and keep them on hand for free distribution in the mission rooms.

These were the principle things done by the board. There was no disposition to curtail the work unnecessarily on account of the financial stringency, although the brethren felt that this condition must be reckoned with. Believing in God they made an advance over last year. We should get busy now. Let every church that will begin to make weekly offerings to all the missions. Let every church, where it is practicable, make an every-member canvass for missions. The harder the times the harder the work. The Master's kingdom cannot stop on account of the devil's war. Putting our trust in God, let us do this year the greatest year's work we have ever done in all our history.

J. B. LAWRENCE.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Remember the old ministers.

December has been set apart by the State Convention as ministerial relief month.

Most of the associations in their reports on ministerial relief recommended that the churches take collections in December for this work.

The treasurer's report shows that we received last year for ministerial relief, \$1,610.83. We had on hand the first of November, 1913, \$25.21, making a total to this fund of \$1,636.04. We expended during the conventional year \$1,517.50. This left in the treasury November 1, 1914, \$118.54. We have paid out since then \$129.50 and have received only \$15.10, which leaves a balance of \$4.10. Unless we receive contributions from the churches we will have to stop payment on this fund, as there is no provision made for borrowing money on this account. Will the Baptists of the State allow this to occur?

We have on our list now twenty beneficiaries—ten old ministers and ten ministers' widows. These are the ones who have made application to us for help. It is a pity that our poor, aged preachers should have to seek assistance from the denomination instead of the denomination seeking them out and offering the help which they so richly deserve. Justice not charity, is what we owe these worn-out workers. Many, how many, heaven only knows, will suffer in silence rather than seek our charity. The time has come for the Baptists of Mississippi to become really interested in this department of our work.

Several of the denominations have large interest-bearing funds with which they support their aged and worn-out ministers. The Methodist Episcopal church has just begun the raising of a \$10,000,000 endowment fund for this purpose. The Northern Baptists, also, have a large endowment fund, and they are increasing it all the time. Southern Baptists alone have made practically no provision for their aged and worn-out ministers. It is time that we were, in Mississippi, correcting this mistake. Let us no longer be guilty of neglect in this department of our work. Every church in Mississippi that loves the Lord should take a collection for this fund, for there is not one single church whose very existence is not due to the activities of the ministry.

The Struggle of the Ministry.

But while these considerations are sweet and inspiring to those who are engaged in the active work of the ministry, let us not forget that there is a sadder side. The crown of rejoicing and the life of ease comes not to us here. This day is the day of conflict, to-

morrow will come the victor's crown. Jesus did not promise His followers peace and plenty, but He promised them conflict, struggle, privation, trials.

Some one has said that it takes three things to make a good preacher: grit, grace and poverty. The grit must be native; grace is from above; and the churches will look after the work of keeping the preacher poor. Whether this is of divine appointment or not, nevertheless, experience shows that few preachers lay up a competency. In fact public sentiment is against the acquisition of wealth by the preacher. Every one wants his pastor to stay out of the murky atmosphere of commercial life and God requires it of him that he give his whole time to the work of the preaching of the gospel. So it is not possible for him to acquire much of this world's goods—to lay up a competency against a "rainy day"—and be true to his divine vocation. But this inability to prepare against a "rainy day" does not keep the day from coming. It comes to many of them. The dear old man having served out the best years of his life in preaching the gospel of salvation to a lost world, in the last days of his pilgrimage, finding himself unable to fulfill the duties of his ministerial office as acceptably as when he was young sees his place filled with a younger man and is forced to settle down into inactivity. There is no church to call him now. He drops out of the ranks of the hosts of God and is heard of no more. If he is not blessed in having children who will take him in and care for him then he will come to know what want is.

There are many cases like the one described above in our State. Last year we assisted ten old ministers and nine ministers' widows. But the contributions were so small that we were able to give only the small pittance of \$7.00 per month. There are many needing help who did not make their wants known. In behalf of these, God's noblemen, these who represent the highest calling on earth, these who are preachers of the greatest message known to men, these who have suffered and do now suffer in the cause that is dear to the heart of each of us, we plead for an awakening of interest, an opening of hearts, a loosening of purse-strings.

Your attention is called to the advertisements of Christmas Bibles in this issue. Better hurry.

The finest stock of Bibles in Mississippi is carried by The Baptist Record, Jackson, Miss. See Bible advertisements in this issue.

The book you want, but don't know where to get, can be secured by writing to The Baptist Record Book Store, 160 East Capitol Street, Jackson, Miss.

"IS IT I, LORD?"

J. A. Lee.

When Jesus and His disciples were eating the passover supper, Jesus made the startling announcement that one of them would betray Him. The astonished disciples began to ask, "Is it I, Lord?" Jesus answered this by saying, "He that dipped his hand with me in the dish, the same shall betray me." Just here I will relate a story I heard last Sunday night, and at the close the reader may ask, "Is it I, Lord?" The story:

A man working in a factory was known by all of the employees to be of undoubted Christian character. Many of his co-laborers, however, were not Christians, and they tried in many ways to trap him. Having failed in every attempt, finally one said, "I'll get him. I'll start a bad report on him and see what he will do with it." Having decided on this plan, he started a report that would reflect on his moral character.

The story soon spread over the factory and finally reached the ears of the good man. When the report came to him he was so hurt and humiliated that he could not work, and started out to find the one who had started the story, and could not trace it further than to "Mr. They Say." The report so troubled the good man that he gave up his work and went to bed and as he thought on the matter he gradually grew worse and worse. He was missed from the factory and it soon became known why he was absent. The man who started the report was very much surprised at this and went to see the sick man and told him he had started the report as a joke and was very sorry and asked his forgiveness, and also asked if there was anything he could do for him. The sick man said yes, and taking a pillow from under his head, he said, "Take this pillow to the highest building in the city and empty the feathers out and bring the empty case to me. The man gladly consented to do this and soon returned with the empty slip and asked if there was anything else he could do. The sick man said "Yes; just one more favor. Take the empty slip and go to the place where you emptied the feathers and gather them up and bring them to me." The man with an astonished look, said, "Why, my friend, that would be impossible, for the wind is blowing and the feathers are scattered all over the city and I could only get a few of them." "True," said the sick man, "and so it is with the bad report that you have circulated on me, that has caused me so much trouble. The wind of gossip has caught it up and has scattered it to the world and you will never be able to gather it all up. You may be able to stop it here and there, but you will never be able to fully correct it; however, I will forgive you all."

Now, my dear reader, be this story truth or fiction, the moral stands intact. He who willfully or jokingly starts a report that is calculated to injure a man's moral character, may afterwards be ever so sorry and try to correct it, but like the feathers that could not be gathered up, so you will never be able to stop it. It is also true that he who takes

up a report that has been started by another, and helps to keep it going, is just as guilty as the one who started it. The hound that jumps the fox and starts him on his run to death is no more guilty than the one that joins in the chase after the fox is jumped and assists in running him to his death. Now let me say in closing: The human hound who starts a report touching the moral character of a person that chases him to his moral death, is just as guilty as the assassin who stands by the wayside and takes his fellow man's life. And the human hound who takes up the report and helps to keep it going, is party to the crime and is guilty of moral assassination which is as bad as taking his fellow man's life. Dear reader, it is worth our while to ask, "Is it I, Lord?"

Courtland, Miss.

OUR WOMEN AND THE ORPHANAGE DEBT.

At the meeting of our convention, our women agreed to raise two thousand dollars on the orphanage debt. They are already sending in their contributions and I am sure they will raise their two thousand and more.

The W. M. U., of New Albany, sent us a check on the first for \$142; the W. M. U., of Leland, sent us a check for \$53.25 and many others of our good societies to be heard from. Lexington church with only a hundred members sent us a nice contribution of \$85.25; West Point, \$110; Tupelo, \$260, with several others sending smaller amounts.

If our people will just remember that our children must be fed and our debts paid and then give heroically, we will come out all right

Truly,
J. R. CARTER.

FREE CARS FOR THE ORPHANAGE.

The free cars are still coming, laden with good things for our children. We have received cars as follows:

Two from the South, on the I. C. railroad, one from Lucedale, one from Horn Lake, one from Aberdeen and one from Corinth, now in the yard.

There are others on the way that will reach us with their load of good things, ere you read this.

All these cars picked up goods along the lines of railroad along which they ran. It is impossible for us to report every box or parcel in these cars, but we want our friends to know that all that was placed in these cars reached us safely and is greatly appreciated.

I hope our pastors will take note of this and announce to our friends who do not take the paper. We also wish to express our special thanks to the railroad company for our free cars. We hope to be able to give a fuller report when all the cars are in, if our brethren will see to it that we have a good cash collection from all our churches we will be in good shape.

By noticing The Gem you will see that our receipts came up very short last month. We received during the month of November just half as much as we received for the same month last year. We hope that our churches

and Sunday Schools will rally to us during the month of December and make up for the shortage.

J. R. CARTER.

MISSION METHODS AND THE KOREAN REVIVAL.

(Continued from page 3.)

ands into the kingdom and established a wide-awake, working, giving, self-denying religious life. As soon as I heard him speak I realized that the missionaries in Korea had used the methods which I was advocating for China. A little later another missionary from Chefoo went to Korea for his honeymoon and he also came back on fire with what he had seen in Korea. In talking with him about it, he made a remark to me that aroused my intensest interest. He said: "Wherever I went the missionaries in Korea told me that humanly speaking they owed their great success to the late Dr. Nevius, of Chefoo." This remark interested me because I had been told by older members of this mission that my views were the same as those of Dr. Nevius. I had never seen Dr. Nevius; he died before I came to China, and I had read nothing he had written. I had come to hold the views I advocated from independent observation, experience and study of the problem. After I heard that the missionaries in Korea attributed the success of their work to the use of the New Testament method as advocated by Dr. Nevius, I secured his book, written more than thirty years ago, and found that he had pointed out then the same evil results of the subsidizing method that I have written of in my circular letters and that he also urged a return to New Testament principles.

I thereupon made inquiries from the older Presbyterian missionaries here as to Dr. Nevius and his influence upon mission work in Korea and heard a story that ought to be of intense interest to every Southern Baptist who is not steeped in prejudice. More than thirty years ago two missionaries here in North China, after long and wide experience in the use of the subsidizing method, became thoroughly convinced that it was a mistake that it resulted in the pauperizing of the native Christians, and that it would never establish an indigenous Christianity that could stand on its own feet. One of these men was Dr. T. P. Crawford, of Tengechowfu, of our own North China Mission, and the other was Dr. J. L. Nevius, of Chefoo, a member of the Northern Presbyterian Mission. These two men began an agitation in their respective missions to have the work put upon a New Testament basis. Both failed to convince a majority of their fellow missionaries. Dr. Crawford withdrew from the board's work and organized the Gospel Mission. This mission failed for lack of financial support from the homeland. Dr. Crawford pushed his principle too far and opposed all forms of organization. Just as it was a mistake to attempt to transplant the highly organized and expensive institutions of our ancient Christianity in the homeland to the pioneer conditions of the foreign mission field, so it was a mistake to attempt to carry on the highly developed Christian work of America with

the simple organization necessary in apostolic days and necessary upon the foreign mission field today. The condition of the native churches in China today proves that Dr. Crawford was right in holding that the methods necessary in America were too complex and expensive for the mission field and would result in a pauperized native church and that the simple New Testament principles should be applied. But he was mistaken in holding, on the other hand, that the simple organization necessary upon the mission field and in apostolic days should be used in conducting our complex denominational life in America, so long as the essential New Testament principles of individual liberty and congregational independence are safeguarded in our present organization. His failure to make this discrimination led to the failure of the Gospel Mission movement.

Fortunately for the Presbyterian Mission, Dr. Nevius did not make this mistake. Although he could not swing the majority of his mission to his views, he did not secede but worked out his principles as best he could without causing division and strife. The result has been that the Presbyterian Mission in Shantung is much larger and stronger in every way than our Baptist Mission which was rent asunder by the Gospel Mission division. And while the Presbyterian work has suffered, as well as ours from the use of the wrong method, I find that the strongest young men in that mission are aroused to the evil results of the subsidizing method and are determined to get their work upon a better basis. And for one of them to advocate a return to New Testament principles and methods does not mean that he will suffer the odium that I have suffered because I openly and freely acknowledge the fact that I have been convinced that Dr. Crawford and Dr. Nevius were right in opposing the subsidizing method.

Another good result of Dr. Nevius' decision to remain with his mission and board was the fact that his book on mission methods made a deep impression upon the Presbyterian Board in the homeland. When they decided to open Korea thirty years ago, so I have been informed by one of the Presbyterian missionaries here, the Presbyterian Board requested Dr. Nevius to go over to Korea; which is only a day's sail by steamer from Chefoo, and advise the young missionaries how to avoid the mistakes which had been made in China and get the work started on a right basis. The missionaries in Korea followed Dr. Nevius' advice and from the beginning devoted themselves to preaching the gospel and training the native Christians in the Bible and in soul winning. They waited for the Koreans to build their own churches and support their own native workers, to build their own schools, pay their own teachers and educate their own children. The result has been a wonderful baptism of the Holy Spirit's power and a revival that has swept hundreds of thousands into the kingdom and has made the Christian church of Korea the mightiest agency of good in the regeneration of that land. (To be continued)

Chefoo, China.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader. Jackson
MISS MARY RATLIFF, College Correspondent. Raymond
MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson
CENTRAL COMMITTEE.
MRS. G. W. RILEY, President. Houston
MRS. J. F. HARRINGTON, Vice-President. Columbus
MRS. MARTIN BALL, Vice-President Northeast Division. Clarksdale
MRS. A. J. AVEN, Vice-President Northwest Division. Clinton
MRS. J. C. JARVIS, Vice-President Southwest Division. Laurel
MRS. RHODA ENOCHS, Recording Sec'y. Jackson
Messdames W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. E. Lawrence, Jackson, Miss.

"Walk by the Spirit, and ye shall not fulfill the lust of the flesh". Gal. 5:16.

NOTES FROM CENTRAL COMMITTEE.

The Central Committee met in Jackson on November 30th.

Those present were Mesdames Aven Ball Longest, Hobbs, Longino, Borum, Bridges, Fulgham, Bailey, Trotter, Enochs, Miss Lackey and our newly elected president, Mrs. Riley.

Our president, Mrs. McComb, being unavoidably detained, the vice-president, Mrs. Aven, presided, and led the devotional exercises. She brought us a timely and helpful message from Matthew 19, on Christian friendship.

Mrs. Enochs read the minutes, and then at Mrs. Aven's request read a message from Mrs. McComb, bearing her love and good wishes to the committee, together with expressions of continued interest in all the work. By motion of Mrs. Trotter, the committee expressed by a rising vote of thanks to our out-going president who has been so zealous and so faithful.

Nominations for corresponding secretary and young people's leader; also suggested names of the members to comprise the Central Committee, to be elected by the State Board, were decided upon. The board convened the following day and the corresponding secretary presented by letter all requests of the Central Committee, "which were accepted in toto."

By referring to the new heading on this page you will note the names of all officers and of the Central Committee as now standing. Study them over, beloved. Pray for them, love them, and help them in every way you possibly can to become a Central Committee that will have both the knowledge and the wisdom to do the work required by our State W. M. U.

At the conclusion of all business, many details of which are omitted from this report, Mrs. Aven in most fitting words, called on the new president to take the chair and close the meeting. This was done in Mrs. Riley's usual gracious manner, she closing with prayer for renewed zeal and consecration for the new year's work.

Miss Mary Ratliff was unanimously re-

elected college correspondent for the present year. This dear young woman has a mountain-top vision of the work that may be accomplished by our college girls, and she is most untiring in her effort to work it out in their lives. She went from the State Convention direct to Blue Mountain and thence to Clarke Memorial College, at each place holding a meeting with the girls, and laying out plans for the coming year. We hope to hear from her work often through our page. God bless her in her great work.

We are not going to say much just here about our new young people's leader, Miss Fannie Traylor. We hope to have a communication from her next week; and we already have a letter from our Mrs. McLure regarding her and her work that we will give you next week. But I am sure each and every one of us, no matter whether we are a Sunbeam, Royal Ambassador, Y. W. A., or a W. M. U., each and every one of us wants to send her a word of welcome and cheer, and tell her how we are counting on her. Let's each of us send her a post card. Her address for the present is 334 East Broadway, Louisville, Ky.

According to the constitution we will from this on have an executive committee, to look after details between the regular meetings of the central committee. By motion, the president was requested to appoint this committee, and we hereby give the personnel: Mesdames Riley, Aven, McComb, Borum, Longino, Bridges and Bailey. Mrs. Enochs and Miss Lackey will be recording secretary and corresponding secretary of the committee.

RESOLUTIONS PASSED BY THE CENTRAL COMMITTEE.

Whereas, our beloved sister, Mrs. T. J. Bailey, has for the past ten years most ably edited the woman's page of The Baptist Record;

Whereas, she has done this as a free gift to the sisterhood of the State, giving of her time, her talent and herself to the work even when burdened with household cares and responsibilities; therefore, be it

Resolved, that it is the sense of this central committee that we express to our sister our heartfelt appreciation of her splendid work and ability;

Resolved further, that we have a copy of these resolutions printed on the woman's page in The Record. Also a copy presented to Mrs. Bailey.

We mentioned the fact recently that Mayhew society was preparing to send a box to one of our aged preachers Thanksgiving. Since then the Armstrong society, First church, Columbus, has asked for the name of one and it has been sent. Armstrong sends each year a box to one of these waiting saints.

Have you decided yet on your Christmas gifts? Do not forget that the lovely book, "Keep My Money," will not only be a suitable gift, but will help build that much needed school house for Miss Mary Ander-

son. This book will cost you one dollar. Then another beautiful and attractive gift for anyone is our mission calendar, which will cost you fifteen cents. I stress these matters here because they are of great interest to our cause—and because they will help you.

Again we would lovingly urge that each society observe our week of prayer in January. If you have not received the literature be sure and drop a card to this office, after investigating the members of the society to see whether anyone has received it or not. In a recent letter from our Miss Malery, she says: "A party was once speeding along in an automobile when they came to a crossing. The chauffeur blew his horn which happened to be a very musical one. A little boy on the sidewalk said, 'Mister, do that again, my mother didn't hear it.' We have heard the beautiful Christmas message and we know the importance of the Christmas offering and of the January week of prayer. Won't we send it forth again so that those who have heard may respond as joyfully as ever, and so that others may hear and gratefully give of their best? As we think of our part in this, may we not have as our reminder, 'For if the trumpet give an uncertain voice, who shall prepare?'"

LITERATURE FUND.

The report of our treasurer shows that only thirty-two societies sent in the small sum of ten cents per member for last year. The entire amount received was \$106.40, which together with \$21.95 carried over from the year before, makes a total of \$128.35. This amount was expended as follows:

For jubilate songs	\$ 3.60
Miss Lackey, trip to Southern Baptist Convention	24.00
Office expense, stamps	8.00
Printing apportionment cards	7.50
Office expense stamps	10.00
Floral offering, Mrs. J. D. Granberry	7.50
Printing, mimeograph letters	3.50
Printing, leaflets and report blanks	31.00
Printing leaflets and convention programs	20.00
Amount on hand	13.25
Total	\$128.35

Beloved, do you regard the above as a wise expenditure of your funds? The leaflets that were printed were those prepared by Mrs. Aven, Mrs. Johnson, Mrs. McComb and Miss Lackey. They have been scattered far and wide over the State, and they have surely repaid any society for the small sum sent in, provided they were read.

We want to urge each society to take up this matter this year because we have a number of leaflets that should be printed, and will be sent out to the societies as soon as they are printed. But as you see, we have not sufficient funds to begin on the work.

From this on we hope to publish the amount sent in by each society as it comes. And we begin this year as we could have begun last year's with the amount sent in by Mrs. Rockett. She fails us not.

Courtland

A GOOD COMPLEXION MEANS PURE BLOOD

Everybody that wants a fine, glowing, youthful skin, should take old reliable Hood's Sarsaparilla, a physician's prescription, which gives a clear, healthy color. When your blood is made pure, pimples, boils, hives, eczema disappear.

Languor, loss of appetite, tired feeling, weakness are symptoms of impure, unhealthy blood.

Hood's Sarsaparilla purifies the blood. Get a bottle today.

DEATHS

MRS. INDIANA I. OLIVER.

On November 13 at 5:30 a. m., at her son's residence and her home Mrs. Indiana I. Oliver, after continued affliction of paralysis for one year, passed to her reward. She was a member of Pleasant Grove Baptist church, Montgomery county, since girlhood. She often expressed herself as being ready for the final summons. Her surviving children are Mrs. Anna Parks and C. K. Oliver, of Winona; Mrs. Davie Stokes and W. B. Oliver, of Cedar Hill; Mrs. A. J. Davis, of Grenada; Mrs. Pearl Mitchell, of Wynne, Ark., and Rubie and Ira Oliver, of Duck Hill.

A. J. DAVIS.

FORTUNATE FOR THE SOUTH.
Skin diseases seem most prevalent in the warmer climate, which make it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggists or by mail from Shapline Co., Savannah, Ga.

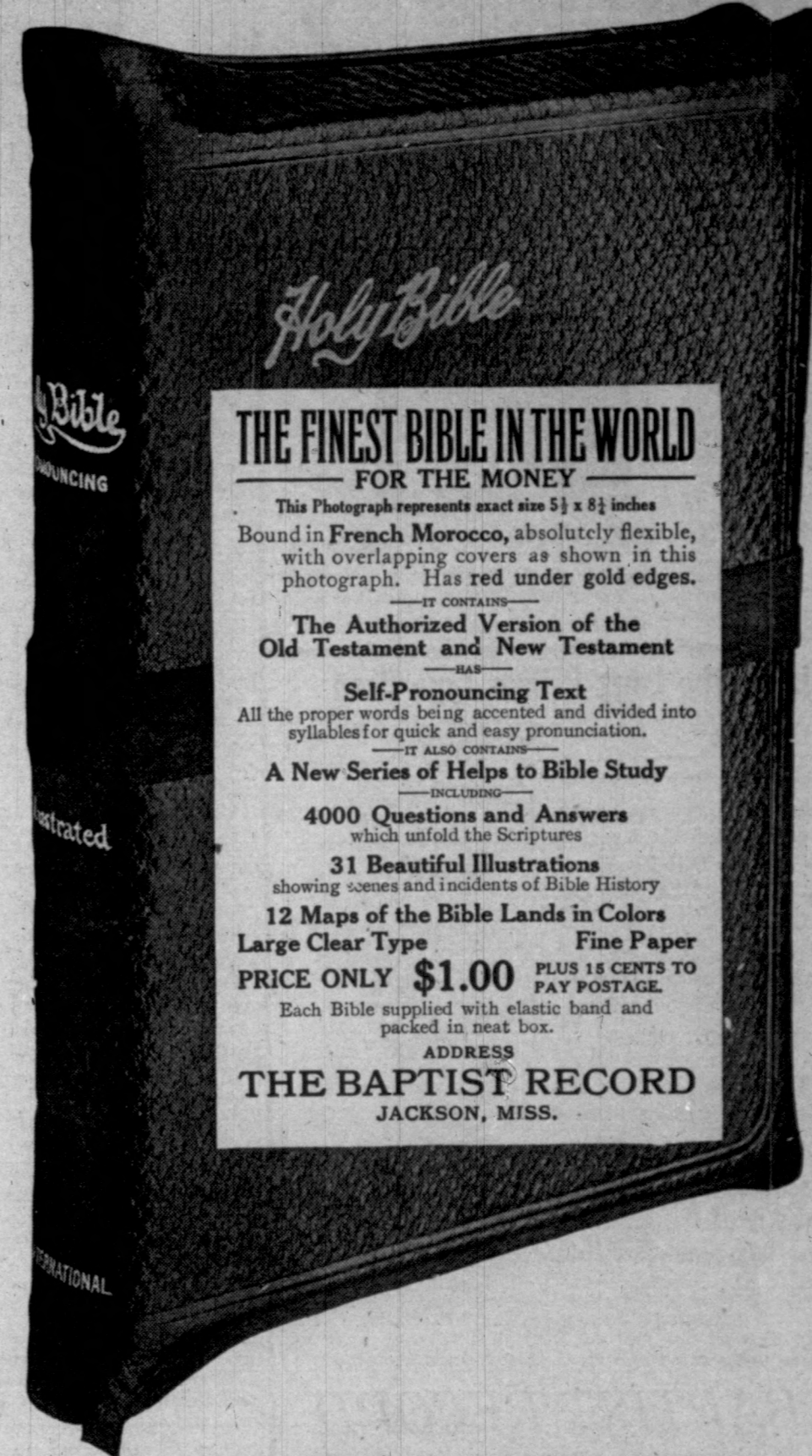
THE WAR.

Brother Wells, of Houston, Texas, calls on me through the Baptist and Reflector to write an article for certain papers on the war and prophecy. I wish to say that I have written an appendix to "After Death and After Resurrection, Where and What?" which contains a chapter on "After the War, What?" in which I quote the prophecies abundantly. One chapter is on "Pre-versus Post-ism" and one on "Feeding the Heart." This appendix will soon appear in tract form. I make this special offer to all who wish to see the future through the prophets. The above two books, including tract, paper cover, for fifty cents, original price, thirty-five cents each without tract; or both books in one volume, cloth, including tract, for sixty cents; original price, one dollar, without tract. Or, tract alone, ten cents; all prepaid.

J. B. MOODY.

Watertown, Tenn.

**RINGING IN EARS
DEAFNESS
COLD IN HEAD
CATARRH**
QUICKLY RELIEVED BY THE OLD
**DR. MARSHALL'S
CATARRH SNUFF**
25¢ AT ALL DRUG STORES OR SENT PRE-PAID BY C. K. KEITH, CLEVELAND, OHIO



ORDER BLANK

THE BAPTIST RECORD,

Jackson, Miss.

Sirs:

Send me _____ cop_____ of your special \$1.00 Bible. I enclose \$ _____ and _____ cents for postage. Please send by return mail.

Signed _____

Postoffice _____

(INCLUDE 15 CENTS PER COPY FOR POSTAGE)
(IF THUMB INDEX IS DESIRED ADD 40c.)

A \$3.00 Red Letter \$2 Teacher's Bible for

AND 10 CENTS FOR PARCEL POST

By a special arrangement with the publishers we have secured this Bible at a price whereby we are able to offer them to our readers for \$2.00 and postage.

THE GUARANTEED BINDING

With each copy of this Bible goes an absolute guarantee that the back will not break and that the leaves will not come out. This is the Bagster patent tubular binding shown in the illustration. If the book breaks or a leaf comes out you get another Bible.

THE PATENT "OPEN FLAT" BINDING is used on this Bible



"The Perfect Bible"

NOTE ROUNDED-BACK—It cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

This Shows the Long Primer Type Used

Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē-nāz, duke Tō'man, duke Mib'zar,
54 Duke Mā-di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel, 2 the posterity of Judah by Tamar, 13 the children of Issa, 18 the posterity of Oshai the son of Haron, 21 Haron's posterity by the daughter of Reuben, 24 Jeremiah's posterity, 28 Shimon's posterity, 31 another branch of Oshai's posterity, 34 the posterity of Oshai the son of Haron.

THESE are the sons of 'Is'ra-el: 1 Reu'ben, 2 Sim'e-on, 3 Lē'vi, and 4 Jū'dah, 5 Is'sa-char, and 6 Zēb'u-lūn, 7 Dān, 8 Jō'seph, and 9 Bēn'ja-min, 10 Nāph'ta-li, 11 Gād, and 12 Ash'e'r.

19 And 20 And 21 And 22 And 23 And 24 And 25 And 26 And 27 And 28 And 29 And 30 And 31 And 32 And 33 And 34 And 35 And 36 And 37 And 38 And 39 And 40 And 41 And 42 And 43 And 44 And 45 And 46 And 47 And 48 And 49 And 50 And 51 And 52 And 53 And 54 And 55 And 56 And 57 And 58 And 59 And 60 And 61 And 62 And 63 And 64 And 65 And 66 And 67 And 68 And 69 And 70 And 71 And 72 And 73 And 74 And 75 And 76 And 77 And 78 And 79 And 80 And 81 And 82 And 83 And 84 And 85 And 86 And 87 And 88 And 89 And 90 And 91 And 92 And 93 And 94 And 95 And 96 And 97 And 98 And 99 And 100 And 101 And 102 And 103 And 104 And 105 And 106 And 107 And 108 And 109 And 110 And 111 And 112 And 113 And 114 And 115 And 116 And 117 And 118 And 119 And 120 And 121 And 122 And 123 And 124 And 125 And 126 And 127 And 128 And 129 And 130 And 131 And 132 And 133 And 134 And 135 And 136 And 137 And 138 And 139 And 140 And 141 And 142 And 143 And 144 And 145 And 146 And 147 And 148 And 149 And 150 And 151 And 152 And 153 And 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THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond

CHAPTER XI.

Live Interrogation Points.
The Happy Band could not only lay claim to originality but also to the common inheritance and rights of childhood.

They could ask questions.
"Aunt Rose, why does a man beat his horse, when it is doing its best? I saw a man today beating his horse, and it made me feel like he ought to have the whip on his back." Andrew Shealey flushed at his recollection of the deed.

"A man is mean when he will treat his horse cruelly," said Aunt Rose, who was a member of the Society for the Prevention of Cruelty to Animals. "You know that our society has the right to cause the arrest of such men. You have read the beautiful story of 'Black Beauty'."

"That reminds me to tell you about a man who was good and kind to his horse, and respected even his horse's wish."

"Mr. Merritt was a farmer, and his son, Bob, would drive him almost to town in the early morning when his business called him to town. Bob would then go back home and work Old Roan all day. Late in the evening Bob would drive in after Mr. Merritt, who always met Bob near town. There was a steep hill on the way home, and Mr. Merritt would invariably get out and walk up the hill. He gave as his reason that the horse was tired."

"One day Mr. Merritt went to town, but Bob did not work Old Roan that day, for it was too wet to plow. In the evening, Bob went for his father. When they came to the long, steep hill, Old Roan stopped and looked back. Bob had not drawn the lines, but Old Roan had never passed that hill with Mr. Merritt in the buggy. Mr. Merritt got out and walked up the hill."

"Father, why did you get out? Old Roan has rested all day, and I was determined to make her pull you up the hill for one time."

"Bob, didn't you see she wished and expected me to get out? I had to respect her wishes."

"You remember," said Aunt Rose, "that the Bible says, 'A good man regardeth the life of his beast.'"

"Aunt Rose," said Mattie Beaton, "what do the letters 'A. L. O. E.' mean? I saw them on a number of the books in our Sunday School library."

"They stand for 'A Lady of England,' the pen name for Miss Charlotte Marie Tucker," said Aunt Rose; "she was born in England of noble parentage. When she was fifty-four years old she went as a missionary to India and bore her own expenses."

"After working hard for eighteen years in India she at last went to rest. At her funeral her own hymns were sung. She has written at least one

hundred books for children and quite a number of these have been translated into the dialects of India." "Who is Fanny Crosby?" asked Volle Dobbs.

"Fanny Crosby is the greatest living hymn writer," replied Aunt Rose. "She is ninety years of age and has been blind since she was six weeks old. When she was eight she wrote

"How many blessings I enjoy that other people don't! To weep and sigh because I am blind, I cannot and I won't."

"In 1858 she was married to a blind musician, Professor Van Alstyne."

"She has written about three thousand hymns and her most familiar ones are 'Pass me not, O gentle Savior,' 'Jesus is Calling,' 'Safe in the Arms of Jesus,' 'All the Way My Savior Leads Me,' 'Rescue the Perishing.' The song, 'All the Way My Savior Leads Me' is the most expressive of her life. Sometime you must read her autobiography, 'Memories of Eighty Years.'"

"Aunt Rose, what are Zenana missions? Mother's missionary society has that for the topic next week." Thus queried Nannie Towers.

"The portion of a house," said Aunt Rose, "set aside in India among the rich for the use of the women exclusively. The men cannot enter there. In 1852 the Protestant missionaries in India asked the mission boards to send women; they preferred those who knew medicine, who would and could go into these zenanas and teach the women how to read, sew, take care of their sick, and at the same time tell them about their soul's greatest need."

"In this way the lives of these wretched and ignorant women, who were shut off from much social contact, have been reached and changed. Mrs. Mullens made popular this zenana work."

"Her work still lives; it blossoms from the dust, And a glad future holds the future in trust."

"This is how Mrs. Mullens obtained entrance to the zenanas. One day she was embroidering slippers, when a native gentleman of India saw the work and said to her:

"I should like my wife taught such things."

"Mrs. Mullens gladly consented and taught many women this beautiful art, and at the same time told them about Jesus Christ, their Savior."

"Mrs. Mullens died at the age of thirty-five, but still lives through her books on missions and through the

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great work of which she was the pioneer."

"Aunt Rose," inquired Allah, "I heard somebody the other day talking about the work of Pundita Ramabai, and I did not know what they were talking about. Tell us about it."

"Pundita Ramabai was a widow in India and she was educated in England. After completing her school course, she decided to return to India and see what could be done to help the millions of child widows of that country."

"Some children are given in marriage to old men when they are but a few years old. When the husband dies, the child is regarded as a widow, though she may never have seen her husband. The widows must work very hard, are not allowed to associate with the rest of the family, are beaten and almost starved to death."

"Pundita is a title which means 'Honorable.' Pundita Ramabai has homes for child widows in several parts of India, and these homes are supported by Christians all over the world. The child widows are taken to these homes and are taught various forms of useful work, how to read books, and especially the Bible."

"Ramabai is said to have the most remarkable memory of any woman in the world. There are Ramabai circles in Europe and America, and these send money to maintain the work, for they have great confidence in this native Indian woman and her great work for her people."

FROM MOBILE, ALA.

Your W. M. U. number of November 12th was of intense interest to me. In fact, as an ex-Mississippian, I am always glad to see any number of the paper. I am glad to note the great progress of the State since I was one of the pastors. I often compare Mississippi and Alabama. To me the work in both states is remarkable, in many respects, counting discouragements and "hard times."

I am glad to report an excellent revival in my church in North Mobile. I baptized twenty-six happy converts and received eight by letter and restoration. The Sunday School and prayer meeting have increased in numbers and interest since the meetings.

My wife has ordered 100 copies of that charming book, "Keep My Money," and quite a number of Baptists here are taking an interest in the book on account of its merits and on account of the purpose to be accomplished by its sale. I am sure every Baptist who reads the book will thank God for the gifted writer and for the pathos of the true story; and that many children in China will be brought from heathenism from the money realized from its sales.

Please permit me to extend greetings to all my friends in the dear old home State.

J. D. ANDERSON.

A Chinese pastor in New York said that on a visit to his native land he met twenty-seven of his countrymen who had been converted in this country and have returned to China as missionaries. A Norwegian pas-



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SPECIMEN OF TYPE

The natural and I. CORINTHIANS, 13. mystical body.
cause I am not the hand, I am 25 That there should be no
not of the body; is it there- schism in the body; but that
fore not of the body? the members should have the
16 And if the ear shall say, same care one for another.
Because I am not the eye, I 26 And whether one member

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J. L. JOHNSON, Jr., President, Hattiesburg, Miss.

tor in the same city said that from those who had joined his church in the past five years, thirteen have returned to Norway as missionaries, and nine have gone into different states of the Union.

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NASHVILLE, TENNESSEE

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 12. December 20th.

THE ASCENSION.

Luke 24:50-53; Acts 1:1-11.

Motto text: "He was taken up, and a cloud received Him out of their sight."—Acts 1:9.

Outline:

1. The risen Christ.
2. Power for witnessing.
3. The ascension (Luke and Acts).
4. The second coming promised.

Introductory: Luke, the beloved physician, gives the only detailed account of Christ's ascension, Mark saying only that he "was received up into heaven," and Matthew and John making no reference to it. Today's lesson is composed of the last four verses of Luke's gospel (which we will study in connection with our third division), and the first eleven verses of Acts.

1. In beginning his second book, Luke speaks of his former treatise, his gospel, also dedicated to his friend, Theophilus, and of the account of Jesus' ministry and teaching found in it. He refers to Christ's forty-days' stay on earth after his resurrection, when he gave commandment to his chosen apostles, and showed himself alive, declared to be the Son of God with power (Rom. 1:4), by the resurrection from the dead. The "many infallible proofs" which he gave are probably not all recorded for us, but sufficient to make certain his return to life. He instructed them in the things pertaining to the kingdom of God, for whose growth and advance on earth they were about to become personally responsible.

2. That they might be equal to this great undertaking, he directed them to await in Jerusalem the fulfillment of the Father's promise of the Holy Spirit's coming. As John had administered bodily baptism with water so now should they be filled with the Spirit's power. Jesus' followers still looked for earthly power, perhaps more than ever since the marvelous fashion of his return to them; the spiritual nature of his kingdom seemed still a secret, and they asked whether this were the chosen time for the establishment of David's temporal power in David's Greater Son. He replied that God kept these purposes in His own inimitable council, but that he would give them strength for the part he asked of them. This was to bear witness of his life and work, his death and resurrection, from their own Jerusalem and Judea and Samaria to the uttermost reaches of the earth, adding, it may be, to the mere proclamation by the voice of this gospel, a manifestation of its results in their own lives and characters.

3. While he stood among them upon Mt. Olivet, at a place near Bethany, to which he had led them, the time, unknown to them, of his departure came. Stretching out his hands in parting and always remembered blessing, he passed into the heavens, as the disciples offered rev-

erent and adoring worship. Jesus, the author and finisher, the Prince and Perfector of our faith, who for the joy that was set before him endured the cross, despising the shame, the crowning event of history accomplished, went to sit down at the right hand of the throne of God. (Heb. 12:2.)

4. Angels heralded his first coming to earth, and heavenly visitants were present at his ascension and

gave assurance that he would return. Two men in white garments appeared, as the disciples still watched the heavens, and told them that this same Jesus, their friend, their brother, their teacher, their Savior (Heb. 13:8), should return to them in the same glorious manner in which he had left them. We are told in other Scriptures that he will descend from heaven with a shout, with the voice of an archangel and the trump of God (1 Thess. 4:16), that he will come with clouds that every eye shall see him, and they also that pierced him (Rev. 1:7). May it be ours to receive the crown of righteousness which the Apostle Paul declares that our Lord, the Righteous Judge shall

give at that day to all them that love his appearing (1 Tim. 4:8).

I know that my Redeemer lives, And ever prays for me; A token of His love He gives, A pledge of liberty. Jesus, I hang upon Thy word; I steadfastly believe Thou wilt return to claim me, Lord, And to Thyself receive.

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ST. MATTHEW, 5.

15 The land of Zabulon, and the land of Nephthaliim, by the way of the sea, beyond Jor-dan, Galilee of the Gentiles;
16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

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Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.

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News in the Circle

MARTIN BALL

Pastor Edgar Parker has resigned at Troupe, Texas, and accepted a call to Ennis. He enters the new field at once.

Evangelist W. M. Anderson recently aided in a meeting with the Metropolitan church, Washington City, Rev. Jno. C. Ball, pastor. There were eighty additions to the church.

Dr. J. J. Taylor, of Knoxville, Tenn., has accepted the call to the First church, Savannah, Ga., made vacant by the resignation of Dr. Pickard to accept the presidency of Mercer University.

Shorter College, Georgia, has withdrawn from the consolidated educational work of the Georgia Convention—and proposes to make of itself a great Southern university. May she live and prosper.

Pastor J. E. Skinner, of Nashville, Tenn., is happy. His church has just licensed another of his sons—William Carey—to preach the gospel. Skinner is a fine preacher. We have known him for years.

The combined effort of the Home Board evangelists in Louisville, Ky., for the first week of the co-operative meetings showed a total ingathering of 474 to the churches. A few of the churches did not report.

The central committee of the W. M. U. of Mississippi met last Monday at Jackson, and much planning for future progress was made. All the members were present, except two, who were detained by sickness.

The Delta Workers' Conference was held at Rosedale, November 27-29. The weather was very bad, but the attendance was real good, and a splendid program was executed. B. L. Mitchell was moderator and J. A. Ousley, secretary.

The papers announce the sad intelligence that Dr. Geo. A. Lofton has suffered a stroke of paralysis. He has been pastor of the Central church, Nashville, Tenn., for twenty-six years. He is an eloquent preacher, good theologian and splendid writer.

The church at Belzoni has called S. G. Pope, of Richton, to the pastorate. Time will be divided between Belzoni, Isola and Inverness. He is expected to reach the field January first. We extend Brother Pope a hearty welcome to the Delta. Plenty of hard work awaits him.

The first year's labor of the present pastor at Clarksdale closed last Sunday. There have been fifty additions to the church—twenty by baptism. The congregation has more than quadrupled in attendance. All obligations have been met and the spirit of unity and progress prevails.

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CLINTON, Hinds County, MISSISSIPPI

THE SERENADERS.

A fiddler tried a serenade:
She didn't smile on him.
She scorned the music that he made,
Zim-zim.

A fellow with a banjo came;
The damsel didn't think
It worth emerging for his tame
Plink-plink.

The third arrival won the girl,
Although his tune was punk.
He drove up with a noisy whirl,
Honk-hunk!

—Puck.

HAS A CURE FOR PELLAGRA

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy, my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucus and choking; indigestion and nausea; either diarrhoea or constipation.

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IN ARCADIA.

Sentimental Lady—"Gentle shepherd, where is your pipe?"

Shepherd (sheepishly)—"In the shanty, marm. I mout of baccy."—October Lippincott's.

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THE TEXAS CONVENTION.

Missionary J. G. Chastain.

On November 19-23 there was held in Abilene the sixty-sixth annual session of the Texas Baptist Convention, and some of the older members pronounce this the greatest of all the great meetings of that body. We may talk and write about it, yet no living man can express on paper what was heard and seen and felt during the four days we were together.

On entering the convention the visitor is struck with its personnel, the number of large-bodied, fine-looking men. One of these, Dr. S. P. Brook, president of Baylor University, was chosen as president of the convention. By his firm, yet wise and impartial administration, he soon made it manifest to all that he was there to help the brethren dispatch the business in accordance with the will of the body.

Previous to the meeting of the convention proper, two days were spent in a ministers' and laymen's meeting. The several papers presented before this conference, together with the written reports of the convention, were of the highest merit. They will all be printed in the minutes, and many of them will appear in the Baptist Standard for a wider reading by the brethren at large.

Among the visitors were Drs. B. D. Gray, J. F. Love and C. S. Gardner, who represented respectively the home mission board, the foreign mission board, and the Southern Baptist Theological Seminary. A shadow rested on the convention as a result of the recent going of Dr. B. H. Carroll, the greatest Baptist and the greatest citizen of Texas. A memorial service was held in his honor on Sunday-afternoon, appropriate addresses being delivered by Brethren Cranfill, Gambrell, Scarbrough and J. M. Carroll.

Texas is a great Baptist State; their people have caught a vision, they move on a high religious plane and are doing business for the Lord on a broad scale. During the past year the State Board employed 482 missionaries, who received into the churches during the year 16,298 members. During the same time the faculty and students of the Ft. Worth seminary baptized 1,900 and received by letter 1,300, making a total of 3,200. The Baptist Standard has 19,500 subscribers, and the brethren are taking steps to double that number during the incoming year. Why not?

One night of the convention a cash and subscription collection was taken, amounting to about \$14,000, designed to meet the running expenses of the Buckner Orphanage. The Memorial Hospital, worth well nigh a million dollars, made the greatest report of its history. The Southwestern Baptist Theological Seminary, established six years ago, and worth \$800,000, is going forward by leaps

and bounds. The Baptist women held great meetings during the convention, but their sessions were at the same hour as those of the men and in a different building, therefore, I did not attend. They will do next year a great work worthy of themselves and of the cause they represent.

Texas Baptists, in planning their work, have an eye not to cheapness but to efficiency. After mature deliberation, they merged the three boards of state missions, education and sustenance into one to be called "The Executive Board of the Baptist General Convention of Texas." Though Dr. Buckner will continue to administer the orphanage, he is taking legal steps to turn it and all his earthly possessions over to the convention. The property of the orphanage is worth more than \$600,000.

Texas Baptists are great because of their number, the work done, the money contributed and their aggressive and progressive spirit, but underneath and back of all this is the devotional spirit. This was manifest every day at Abilene. Time and again I saw that great congregation bathed in tears under the spell of such speakers as Scarbrough, Gambrell, Senator Latimore and Truett. Many leading Baptists, both preachers and laymen, could well afford to go half way across the continent to attend one meeting of the Texas Convention and catch some of its spirit. Dr. R. A. Kimbrough, formerly pastor at Blue Mountain, Miss., and later president of Union University, was the happy and efficient host of the convention. He and his cultured wife are doing a fine work at the First church at Abilene.

AN APPRECIATION.

Dr. John H. Eager has been with us, for five nights, giving his Palestinian and European lectures. He is full of his subject. His pictures are very good. The people showed their appreciation of them by their good attendance, when the weather would permit. The lectures are very helpful to Bible readers. The "word of prophecy" is made more sure to the reader when he learns that the places of which he reads in the Bible are, many of them, still to be seen. People of all denominations seem to have appreciated the series which was given here.

Sincerely,
R. B. GUNTER.

Louisville, Miss.

HUTCHINS—DRUMMOND.

On November 11th, Mr. J. D. Hutchins, of Hebron, and Miss Berilla Drummond, formerly of that town, but for some months, of Nugent, Texas, were happily united in marriage in the city of Abilene, Texas, at the residence of the writer.

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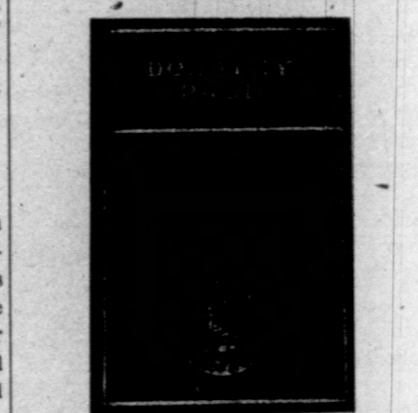
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A REUNION SERVICE.

On the third Sunday the writer had the pleasure of participating in a family reunion of Brother John and Sister Amadillo Pace. The reunion took place at the home of Brother Frank Weathersby, where the dear old brother and sister are making their home, and was altogether a most delightful affair. It was an ideal day, and a large crowd attended in honor of the occasion—friends, neighbors, relatives, children, grandchildren and great-grandchildren. The affair began with a beautiful song service, conducted by a well trained class. The songs were selected from the old sacred harp, such as our fathers and grandfathers used to love. To our great delight, Brother Pace, though blind and helpless almost, joined cheerily in singing those dear old songs, and his voice rose sweet and clear in the praise of his Master. It thrilled our hearts with joy and we felt that truly God carries His children like lambs in His bosom.

After the song service, the writer addressed the assembly, using for his subject part of the eighteenth chapter of Exodus—the reunion of Moses and his family. It truly seemed that God was very near unto us, and manifested His presence sweetly and unmistakably. The sermon ended, all were given the privilege of taking the hand of the aged brother and sister, and bidding them Godspeed. Following this we adjourned to the yard, across which reached a long table, loaded with good things, and despite the very large crowd, there was plenty and to spare. The last episode of the day was the grouping of the immediate family, children, grandchildren and great-grandchildren about the aged couple for a picture, which included some sixty or seventy persons. Brother and Sister Pace have probably spent more years together than any other family in Lamar, being married some sixty-odd years. May God continue to bless them and make them a blessing to all with whom they may come in contact.

J. L. WATTS, JR.

JAPANESE IN THE UNITED STATES.

There are 95,483 Japanese in this country; 84,882 are located in nine states on the Pacific coast. In California there are 8,000 Japanese children, and they increase at the rate of 1,500 annually. Many Japanese are farmers, and last year they raised in California fruits and vegetables valued at \$6,235,856. Some are merchants and many are house servants. In California they support nineteen Buddhist temples and twenty-one priests, using our evangelistic methods in their effort to spread the influence of Buddha in America. There are eighty-two Christian missions for Japanese conducted by different churches of the United States, forty-eight of which are located in California. In addition, the Christian Japanese of the State have, since 1911, maintained an independent organization called the Dendo Dan, which employs Japanese evangelists to go to farms and camps to hold evangelistic meetings and thus form material for new churches.

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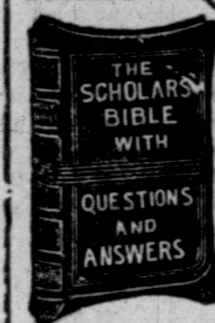
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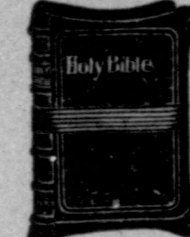
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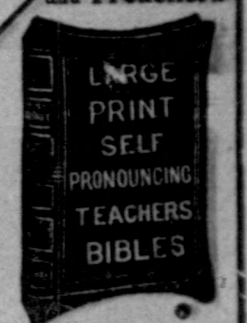
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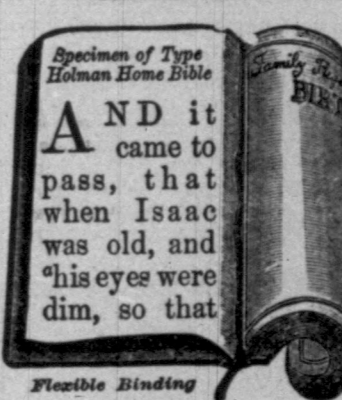
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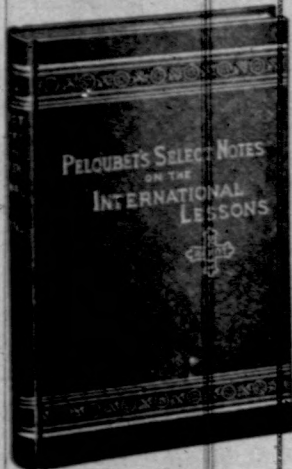
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FOR 1915

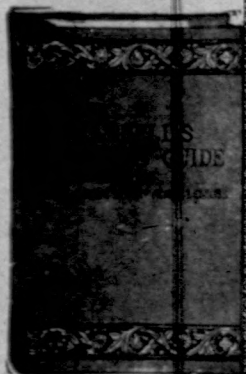


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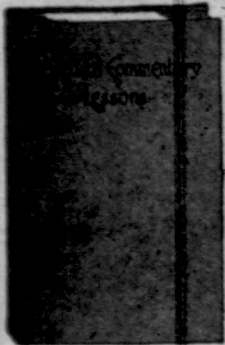


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THE BAPTIST RECORD
JACKSON, MISSISSIPPI

BOGUE CHITTO ASSOCIATION.

The Southern district of the Bogue Chitto Association met at Union church, four miles east of Magnolia, the 29th inst., at 10 a. m., with President Varnado in the chair.

The devotional exercises were by the president.

How to interest the unenlisted parent in Sunday School work, by J. S. Varnado, of Osyka, and I. Allmand. After singing a song, the next subject was taken up.

"Should the Bible Be Taught in the Public School" discussed by Brother Amos Roberts, on the affirmative and Brother G. H. Varnado on the negative, after which there was a spirited discussion on both sides. Some contended it would be a dangerous thing, tending to unite church and state, and the incompetency of teachers, etc. In my opinion it would have the opposite tendency. The Legislature could safeguard all such things, by defining the law so that the creed or dogma of no church, or man should be taught, but just the scripture as it is and what it says regardless of what man thinks or says.

The writer was so completely overwhelmed with immensity of the subject, that he ran away with himself and was a little criticised by some of the brethren.

I believe teaching the Bible in the public schools would be the greatest moral and intellectual benefit that could be bestowed on the rising generation of people.

Children could memorize the sermon on the mount, 111 verses, and the decalogue in a year by memorizing one verse each day.

Who could estimate the wealth of knowledge and the amount of good in all the children of the State of Mississippi, memorizing these Scriptures? Besides the study of some of the gospels, the Psalms and other easy Scriptures for children, and other parts for older boys and girls, as the story of Joseph and the books of Esther, Proverbs, etc., and a regular graded course by the very best Biblical scholars and the educators of all denominations.

The noon hour came, and a bountiful dinner on the ground.

After re-assembling, and hearing some good singing, the other two subjects were discussed. "Efficiency in Teaching," by C. A. Simmons and J. H. Price discussed the subject, "Importance of Ownership in the Home-making," by Brother Callender and the writer.

The day was dark and dismal, the roads heavy, but the attendance was good. We had a good meeting which made a favorable impress on everyone present.

Adjourned at 3:15 p. m., to meet in an associational convention the fifth Sunday in January, 1915, the place to be selected later.

JEPHTHA PARKER.

Magnolia, Miss.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

COLUMBIA.

Last Sunday was a great day with

Don't Merely "Stop" a Cough

Stop the Thing that Causes It
and the Cough will
Stop Itself

A cough is really one of our best friends. It warns us that there is inflammation or obstruction in a dangerous place. Therefore, when you get a bad cough don't proceed to dose yourself with a lot of drugs that merely "stop" the cough temporarily by deadening the throat nerves. Treat the cause—heat the inflamed membranes. Here is a home-made remedy that gets right at the cause and will make an obstinate cough vanish more quickly than you ever thought possible.

Put 2½ ounces of Pinex (50 cents worth) in a pint bottle and fill the bottle with plain granulated sugar syrup. This gives you a full pint of the most pleasant and effective cough remedy you ever used, at a cost of only 54 cents. No bother to prepare. Full directions with Pinex.

It heals the inflamed membranes so gently and promptly that you wonder how it does it. Also loosens a dry, hoarse or tight cough and stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a highly concentrated compound of Norway pine extract, rich in guaiacol, and is famous the world over for its healing effect on the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex," and don't accept anything else. A guarantee of absolute satisfaction, or money promptly refunded goes with this preparation.

The Pinex Company, 225 Main St.,
Fort Wayne, Ind.

us—nearly \$2,000 raised on our church debt. We are going to cut it down to about \$2,000. We are happy over the above results.

We are now in our fourth year as pastor here. We look not to the past record for help, but to God and pray Him to lead all to His own glory.

W. E. FARR.

A GOOD BOOK.

"Keep My Money" made me play truant to an important task this afternoon. I had removed the mail wrappings from the book and laid it aside to read as soon as I could make time for it; but in an unguarded moment, I fingered the front page and read the poem prologue, beginning:

"I had a little candle whose soft glow. * * * then the next page and the next, and I was hopelessly immersed until the beautiful story-message was delivered in full. My impression is that one must be abnormal or subnormal, who can start this tender little story of "Mary-Gold's" brief ministry and willingly lay it down without finishing.

The message of "Keep My Money" on its pleasingly artistic pages and its pretty binding, runs pure and sweet like the purling waters of a clear little brook. It is the kind of a book that suggests sending to a friend as soon as you have finished. I prophesy it will have a great reception, and I know that it will sweeten and enable the meditations of its readers wherever it finds them.

DR. W. C. SMITH,

Editor the Missionary Survey and Onward.

Richmond, Va., Nov. 11, 1914.

Send all orders for "Keep My Money" to David Patrick MacMillan, Clinton, Miss.